

# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.  
Mrs. H. C. Morrison, Associate Editor

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## COMMIT THY WAY UNTO THE LORD.

By The Editor.

**I** will have no controversy with God. His word, will, and way shall be supreme with me. I will look into his holy Book and devoutly pray that he make his will known to me.

How great is God! His incomprehensible, eternal existence, his infinite knowledge, his omnipotent power, his omnipresence! What is a mere man that he should contend against God!

How wonderful that so great a Being should be concerned for creatures like ourselves! We are reminded again and again of that saying of David, "When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

We never could have had any sort of correct view of the God of the universe, his nature, and attitude toward mankind, if Jesus Christ had not come into the world. He revealed God. He taught us to say "Our Father who art in heaven." It was Jesus who said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."

How wonderful it all is! The contemplation of it staggers thought and sweeps beyond imagination. It certainly does make sin and selfishness and rebellion against God look exceedingly wicked, unreasonable and foolish. Let us come to one final, positive conclusion—that we will have no controversy with God; that we will commit our way unto him; that he shall be first, supreme and high over all in our thought, desire and devotion.

Man's way, naturally, is out of harmony and in conflict with God's way. We are depraved, self-willed, selfish. The spirit of rebellion is in us. We need regeneration. Mere human decisions and professions and ordinances are not enough. We need regeneration, the impartation of a new, divine life. We need the expurgation of a corrupt, carnal life; the old man—the sinful nature—needs to be crucified. We need the incoming and abiding of the Holy Spirit.

What a marvelous change all of this mighty work of the Holy Spirit makes in a human being! What a renewing, what a cleansing, what an incoming! How different everything is! The things we loved, we hate; the things we hated, we love. It is a marvelous revelation and readjustment. How completely we have been won over to God's side of every proposition. We are filled with one great amen to all of his word and will and way. We have no further controversy with God. He fills the universe. Jesus Christ is a great, glorious fact, and a mighty Saviour. The Holy Ghost is a real person

I am grateful to Dr. Akers for his editorial work for me the past four weeks. I am profoundly thankful to be able to take up the work again with this issue of *The Herald*. I thank God that I feel my health is sufficiently recovered to justify me in taking up my usual task. I am grateful to many friends who have mentioned me to our merciful heavenly Father in their prayers. I appreciate more than words can express the kind letters received from friends, which I cannot undertake to answer.

H. C. Morrison.

and a real presence. We thirst, we long, we hunger; we reach out and press on to know more and more of the divine will and the divine love. Great God of the universe, our Father in Heaven, through the redemptive sufferings and triumphant resurrection of Jesus, and by the power of the Holy Spirit, bring us into perfect, glad, constant harmony with thy will in all things.

### Four Neglected Doctrines.

**T**HERE are four greatly neglected doctrines plainly written in the Holy Scriptures, that should be preached with fervency and frequency. I name them here: the New Birth, the Future Punishment of the impenitent Wicked, Christian Holiness, and the Second Coming of Christ.

These are fundamental doctrines of the Christianity of Christ. They have to do, directly, with the individual person, especially the three first mentioned, and a clear, positive discussion of all of them is rarely heard in a very large percent of our churches.

We cannot understand how any man claiming to be called of God to preach can have comfort and peace with his own conscience, and fail to give great emphasis in his pulpit ministration to the doctrine of the New Birth. Our Lord Jesus teaches us with repeated emphasis that the New Birth is absolutely essential; that it is the way into the Kingdom of God.

The minister of every evangelical church ought to preach on Sabbath mornings so frequently and forcefully on the necessity of regeneration, of this wonderful change of heart wrought by the Holy Spirit in the individual, that no person in his membership can remain comfortable and in any sort of religious peace who has not the inward witness of this gracious work of grace that our Lord calls being "born again."

Do not the Scriptures teach us that the minister will be held responsible for the spiritual state of the people under his care, and the gospel message which he brings to them? Shall the minister drift so far away from the plain teachings of our Lord Jesus Christ that he would receive large numbers of unregenerated people into the church, baptize them, give them the right hand of fellowship, leave them under the false impression that they have secured their souls' salvation, let them go along in this deceived

state of mind, and never really wake up until they awake in the spirit world to find that they have never repented of their sins, received regenerating grace and by the power of the Holy Spirit become the children of God? Can we believe, for a moment, that the man in the pulpit claiming to be called of God to preach, can perpetrate such deception upon the people and escape retribution? Impossible!

In my meditations these long, quiet days and nights I have been confined to my bed, I have been greatly distressed as I have thought of the way multitudes of people are being taken into the church without repentance, without regeneration, without having been taught, or really knowing anything about the spiritual life, the deep and wonderful dealings of the Holy Spirit with the spirit of the individual.

We see much going on in the church that is, perhaps, quite proper; the raising and distributing money, charitable work of many kinds, and some things which are of a very questionable character, but the New Birth, the repentance, faith, forgiveness and regeneration of each individual member of the church, apparently, almost forgotten and brushed aside.

Kind reader, tell me now, when did you hear the pastor preach an earnest, powerful sermon insisting upon the regeneration of the individual? When did you hear him, with great zeal and tender earnestness, insist that it is Jesus who says, "Ye must be born again." I certainly do not wish to appear to be bringing any sort of railing accusation against our ministers, but I firmly believe if, during the month of the coming September, for four Sabbaths in succession, the preachers of the evangelical churches of these United States will preach each Sunday morning on the New Birth—they may divide the subject up showing its various phases, the human and the divine side—it will produce a tremendous impression; it will arouse the church membership. It will put people to thinking and talking. Not a few persons will telephone the pastors for private interviews. I have not a doubt but such a procedure would lead to the salvation of great numbers of souls. I should not be surprised if four such sermons did not bring about gracious revivals of religion.

Undoubtedly, such a line of work and public ministry would be pleasing to the Lord, and have the seal of the Holy Spirit, and produce good results. Would it not be good news to tell all members of the church who have not been, that they may be born again, their sins blotted out, their hearts renewed, their lives made happy with the consciousness of acceptance with God, through Christ? The gospel is "good news." The doctrine of the New Birth is the best of news. It embraces the forgiveness of all sin, the bringing of the soul into peace with God, adoption into the heavenly family, a new life imparted by the Holy Spirit. This is glorious, good news!

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY



# AMID THE SOCIAL AND THE SOLEMN IN CHINA.

Rev. G. W. Ridout, D.D., Corresponding Editor.



After our South China meetings we came back to Shanghai where, awaiting our coming, was a young man and a young woman who wanted us to perform the ceremony at their wedding on May 1st. This was the first time I have been called upon for an office of this kind. Some things entered into this of interest to many HERALD readers. The young man was the nephew of Dr. Mary Stone, of Bethel, and he was educated at Ohio Wesleyan. The young woman was of a prominent family in Kinkiang, China, and she was educated in University of Wisconsin. The both desired the service in English and according to the rites of the Methodist Episcopal Church. They were both the products of Christian Missions and are constant attendants at Bethel services, Shanghai.

The next special event following the wedding was a funeral and, strange to say, the wedding and the funeral were peculiarly related. Strange but true!

The funeral was that of Miss Howe who was one of the veteran missionaries of China, having spent fifty-seven years of her life in China. She it was who took Mary Stone when she was seven years of age and began to train her as one of the two first medical women doctors of China (with Dr. Ida Kahn).

Then again, Miss Howe schooled the mother of the bride of whom I have written, and a story is told like this: that when the young man—Mr. Chang—came to Miss Howe to ask permission to marry her girl student she did a most extraordinary thing in order to emphasize what she wanted to say to the young man by way of advice. She took a very delicate and beautiful China cup (Kinkiang is famous for its potteries) and said to the young man, "Now you see this beautiful, exquisite and delicate cup, don't you? Well now the girl whom you are asking to be your wife is beautiful and delicate like this cup." Then Miss Howe suddenly threw the beautiful cup on the floor and it was smashed in pieces to the amazement of young Mr. Chang. She said to him, "Try to pick up the pieces and put the cup together." He said it was impossible. "Then," she said, "So it will be with this young, sweet life if you fail to love her and protect her; if once your love for her gets broken just like that beautiful cup it can never be put together again." The lesson was learned. The pair were married and I have been told that their love was never broken, that their married life extending over thirty years has been ideal and their home life without a jar. They have had a wonderful family of six sons and five daughters. They have all received the very best of education. One son is a Bachelor of Science of Bristol, England, and the manager of one of the Chinese railroads; others have held high positions. One daughter is the wife of one of the Cabinet members of the Nationalist Government. We spent a day in the Chang home in Kinkiang. The father is one of the chief contractors of the city. Their home is immense and beautiful just outside the city wall. Their grounds are laid off in wonderful flower gardens abounding particularly in roses. We rested and ate and prayed in this beautiful home and thanked God for what Christian Missions have done for China in producing such homes as these.

Hastening on from Kinkiang to Nanchang where our next engagement was we arrived in time to witness the funeral exercises at the home of Dr. Ida Kahn of dear old Miss Howe who was mother to Dr. Kahn as well as to Dr. Stone. The whole city of Nanchang seemed to be stirred at the funeral. Such a

crowd wanted to attend the services that Dr. Kahn arranged to have them outdoors in the hospital compound. The program was a lengthy one and lasted from two till five P. M. One of the principal addresses was by Dr. Mary Stone, who also has written an account of Miss Howe's wonderful life as a missionary.

We have seen many funerals in China but of course this one was different because it was Christian; but Dr. Kahn being Chinese herself had some features of the native funeral in it of course. There was no funeral hearse but the casket covered with an immense canopy was carried upon the shoulders of thirty coolies. The "mourners" wore sackcloth. The cortege was a long and impressive one. The brass band of the Baldwin School preceded the body and at certain intervals played various selections. The procession went through the principal streets of the city; some of them were very narrow and both sides were lined with people through the whole length of the journey to the grave. Mrs. Ridout and I were in rickshaws and the streets of Nanchang are as rough as we have ever rode in—cobble stone streets could hardly be rougher, but the city is being modernized fast and they are now building splendid, wide concrete streets and boulevards. After three hours we finally arrived at the burying ground where, after singing and prayer, the remains were laid in a tomb to await the Resurrection morn. Of Miss Howe it may be said:

"Blest are the workers who partake  
Of pain and shame for Jesus' sake;  
Their souls shall triumph in the Lord,  
Glory and joy are their reward."

## STORY OF MISS HOWE.

Dr. Mary Stone has written a beautiful sketch of Miss Howe and we take the liberty of passing on to our readers some of the main points of the sketch:

"A beautiful young woman just home from College was sitting in her home at Lansing, Mich., reading a telegram in her hand, 'Will you start for China instead of India with a party of Missionaries next week?' She knelt down and asked for Divine guidance. She said afterwards, 'A message from Heaven came while kneeling, 'I want you in China instead of India.' From that time her heart was all for China and Miss Gertrude Howe never regretted the decision.

"Miss Howe adopted four Chinese children, Ida, Julia, Fanny and Belle. The care she gave them was marvelous. She lived in a room adjoining them and was indeed a mother to them. In those days there was no Mission Doctor and she used to read medical books so as to prescribe for her children. *She loved her pupils.*

"When my father took me by the hand, at the age of seven, to Miss Howe to train me as a Doctor, she smiled. She said, 'Your daughter would have to study English first.' In those days there was not even a man Doctor in China. Here was a Chinese wanting his little daughter to study medicine! However, Miss Howe took that subject to the Lord in prayer.

"Just at that time Yung Wing, an official, took a consignment of one hundred Chinese boys from the Government to the United States to place in various schools of America. Miss Howe took a flying trip to America during her vacation just to see if Chinese *could* study the language. She made a short stay, taking her two older daughters, Ida and Julia, and came back to teach English to a select few of her students. Because it was an unprecedented thing she met a great deal of opposition in the Mission. The result just showed her farsightedness and her strength of character that she would 'obey God rather than man,' and she trained a

group of young people herself and fitted them for entering College in America.

"In the midst of the work of erecting many buildings for the Society and conducting classes in the school, she personally taught Bible Classes and carried on the higher education of a group of young men and women. We had higher Mathematics, Chemistry, Physics, Latin and all the subjects necessary for our entrance examinations at Michigan University in 1892, when Miss Howe took a group of five to said University.

"Dear Miss Howe has surely been a master builder in the Lord's kingdom. Her missionary work has been a Statesman's work. She was an Ambassador sent by the King of kings to seek out the future leaders of China. She sought for jewels as though seeking pearls. Like the formation of pearls through suffering, so at the end she has seen the pearls of great price, trophies to present to her King.

"It was not in the many large Institutions that Miss Howe erected for educational and medical work in the different centers of China that made her pre-eminently a Missionary of vision, but that she was led by the Master-BUILDER, Jesus Christ. That is why when many Missions had to close when the country was in turmoil her Ship of Missionary State had plenty of hands to man her Ship!

"The half cannot be told, in this brief sketch, of the wondrous beauties of this life of passion and love for China's children. How many summers when the heated season came on and the other Missionaries fled for much-needed rest to beautiful Kuling, the mountain resort for the foreign population, but where Chinese residents were not tolerated, Miss Howe would take her flock of 'grandchildren' and as many sick and needy babies as possible to the little hut-like home in the foothills, and there devote herself during vacations to the not easy task of mothering her very often trying brood of boys and girls.

"Here, with the ceaseless screech of the cicadas in the bamboos and the tormenting mosquitos, while the howl of the wild beasts of the mountains warned against venturing far from the tiny home, Miss Howe spent many summers, literally following the Master himself in the emptying of herself for the training of those young hearts for Christ. And Miss Howe never for a moment impressed Chinese or foreigners with the thought that she was making a martyr of herself. She found her fullest joy in life among her Chinese children.

"After we returned to China Miss Howe left the beautiful home of the missionaries and came to live in a little Chinese home that she built for us out of her own money. She indeed sold all her property in America to give to China.

"Dr. Kahn was the oldest adopted child and was indeed a true daughter to her mother. She is one of the most well-read, best known and beloved Doctors in China. She has a brilliant mind and a big, generous heart. In answer to a call from the Government she took charge of the large hospital at Tientsin where her influence was felt amongst all circles in the country. Here she stayed only two or three years and returned to the Mission work where she made a happy home for her dear mother in her old age when she needed her most.

"Early in May, 1928, our Evangelistic Band was asked to attend the District Conference in Kiukiang, and we were very anxious to return and see our old friends. I shall never thank the Lord enough for allowing me to see dear Miss Howe then. When she was asked if she remembered me, she said, 'Do you think that I would ever forget



Mary Stone?" Indeed it was a very precious visit. The few days with the blessed Saint and Seer of the Lord were indeed 'Days of Heaven on earth.' We brought away many

sweet memories and photos of her. When word came saying that she had gone to her Heavenly Home we rejoiced that she has gone to her Master Whom she faithfully

served so long and to her glorious reward. Her faith in the Lord has indeed won for her a place in the Westminster Abbey of the Bible—Heb. 11:25."—(Mary Stone, M. D.).

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## THE WALK HOME WITH GOD.

Rev. B. F. Durling.



HE work of God within the human heart subsequent to regeneration, as we wish now to consider it, is of a twofold character, both positive and negative.

In the latter sense, it is that work of the Holy Spirit by which the heart is cleansed from sin, through the atoning merits of Jesus. This negative work of the Spirit may be done instantaneously. This may be considered negative in that the deep root of sin whence spring those antagonisms to God, is cleansed away according to 1 John 1:7.

In the positive work a transformation is wrought by which the soul becomes a partaker of the divine nature. The hindrances having been removed, the divine Love fills the soul and also the various divine graces which the presence of God abiding within the soul will produce. This work is wrought when faith accepts Jesus as a present, perfect Saviour. There is present also a spirit of full consecration to God. The love of sin is removed, the love of righteousness taking its place. Pure love for God and man fills the heart. The flow of the nature is Godward. There is a deepened consciousness of the presence of God. He seems to the soul more real and more deeply within its life. The heart is more sensitive to the breathings of the Spirit. Within the deep chambers of the soul is heard the "still small voice" of the Spirit. That gentle voice appears to fill the soul with holy music. Never before did the Heavenly Father seem so precious. May it be said, that transformed heart exults within the great heart of God. Even so, for "Our life is hid with Christ in God."

The *mind* also has felt the ennobling presence of the great Transformer. It now delights in pure thoughts, nor finds it hard to comply with the injunction found in Phil. 4:8. This characterizes those things upon which the Christian may properly meditate.

The *will* too, has been submerged in the will of God, yet still retains its own individuality, with increased power. Divine Love has become the ruling element in the life. Sin is consumed by its holy fires.

In some measure we now have noticed the nature of this experience. Its necessity next may be considered. That strong thinker, Alexander MacLaren, who has been called "the prince of expositors," expressed his opinion of its necessity in this strong language: "Heaven depends on holiness." It has been emphasized also by that great master of English, J. H. Newman, who has said, "It is told us again and again that to make sinful creatures holy was the great end which our Lord had in view in taking upon him our nature, and that none but the holy will be accepted for his sake at the last day."

One much greater than these has said that without this condition of heart "no man shall see the Lord."

To whom then will be granted that bright vision? Jesus gave answer in these words, "Blessed are the pure in heart for they shall see God." The command of God makes it clearly imperative in the words, "Be ye holy; for I am Holy." It is moreover, a present necessity. This is shown by the words, "That he would grant unto us that we being delivered out of the hands of our enemies might serve him without fear in holiness and righteousness *all the days of our life.*" Not in the moments of death; not a

day or an hour or a year before that solemn hour, but "all the days of our life."

Its importance and necessity being so great, why do any neglect the matter absolutely indispensable to their eternal well-being?

One reason is that sin blinds one to its appalling importance; also to sins own ruinous nature. This was, so terrible as to require the coming to our rescue of God's own Son bearing to us the eternal and infinite love of God, and becoming the subject of the greatest tragedy which ever shook earth and heaven. What would have been our condition had he never come? How blind to all this is the one of impure heart. How little he realizes that sin holds within itself the seeds of eternal death. It does however, although it may come garlanded with beauty; with all the attractions of music, literature and art, yet at the last its victims will be draped in crepe and cypress and be attended by dirges. Their requiem will be the wailing of broken hearts.

Another cause of this neglect is, that many have made the world their idol. Its fading tinsel has hidden the fine gold of eternity. Dazzled by the momentary will-o'-the-wisp, they are blind to the glory of the stars. Infatuated by the fame of an hour they forget the crowns of eternity.

Again, others fail to realize the omnipotent power of Jesus to save; a power even unto the uttermost. He saves not only from sin but also to a nobility, purity and loveliness of character destined to become heavenly. What a depth of love; what a realization of God; what a growth into him, are experienced.

Alas, that so many fail in securing this rich inheritance! Sin has destroyed in many cases their spiritual hunger. Their passion for the high and pure has never been kindled into activity by the companionship of God. To the fact that Jesus can save to the uttermost they are blind. That another should give serious thought to that great truth they count as fanatical. Along this line Dr. Horace Bushnell says: "But saddest of all is the practical depreciation of Christ, or of what he can do as a Savior, experimentally, from sin. To believe much is enthusiasm; to attempt much, fanaticism. The assumption is that Christ in fact will do only a little for us, just as there is a little done, when the very sufficient reason is that there is only a little allowed to be done. He will be a Saviour in short just as mighty and complete as we want him to be; just as meager and partial as we require him to be. How true is that statement, "He will be for us all that we desire and trust him to be."

While so many neglect or wilfully reject this rich inheritance, we rejoice that so great a multitude have chosen the better part and are enjoying its pleasures. What satisfaction, rest and peace are theirs. They have risen into the heavenly places in Christ. May we not compare them to those who have ascended from the lower altitudes to the mountain summit? It may have been over rocky ways at times; up through clouds draping the mountain slopes; on, on into the realm of sunshine, and to the summit over-arched by the dome of azure and where night crowns it with stars. Oh, what a vision sweeps out before them! Picture framed by the farflung horizon. Here in the silence they rest as in God's holy place. All is so quiet, so calm, so serene. At the foot of the mountain all is noise and confusion. What

a contrast! A suggestion is here of those other two opposites; the peace of the righteous and the unrest of the unsaved. On the one hand, souls created with a capacity to receive Deity in abiding intimacy, with all that this means; yet walking with the arch-enemy of God and man. On the other hand, the delightful experience of those who have mounted the heights with Jesus. By eager desire, by prayer, by faith in a present, perfect Saviour, they have risen into what should be the normal life of every child of God. Oh, what a life of sweet companionship it is; not only with like-spirited children of God, but also with God himself. With glad anticipation and much assurance, they look forward to ever brightening days which will soon ripen into that glory which Jesus had with the Father before the world was. And so will they ever be with the Lord.

### Modernism a Fraud.

L. W. MUNHALL.

What has Modernism done for the world? Nothing whatever to meet and supply its needs. It has no remedy for the ruin of sin; no peace for its tumults and unrest; no balm for its heart-ache; and no hope for its despair. It genders doubt where faith is needed and boldly challenges the Word of God, denying its authorship and authority. It makes Creation's wondrous story unbelievable and ridiculous, and substitutes for it the conjectures and vagaries of men vain in their imaginings. It sneers at the thunderings of Sinai; beclouds the visions of the Prophets of God; substitutes the jazz of sensuous desires for the Song of the Angels; and makes the Creator of the Universe the illegitimate son of the woman whom God has honored above all others. It robs the redeeming shed blood of God's only begotten Son of its value and power to impart life and peace. It insists that the seal placed upon the tomb of Joseph of Aramathea is yet unbroken. It has padlocked the pearly gates of the New Jerusalem and filled the bottomless pit with doubts in mad desire to find a way of escape for mortal man from his hell-deserving misdoings. Its philosophies offer no adequate remedy for the world's confusion and unrest. It has produced divisions and strife in the Church and marred her beauty and robbed her of her influence and power. Instead of solving the problems of governments it is adding to their confusion and intensifying their enmities. It is essentially and radically at variance and in conflict with the religion of our Lord and Saviour, and unquestionably Satanic.

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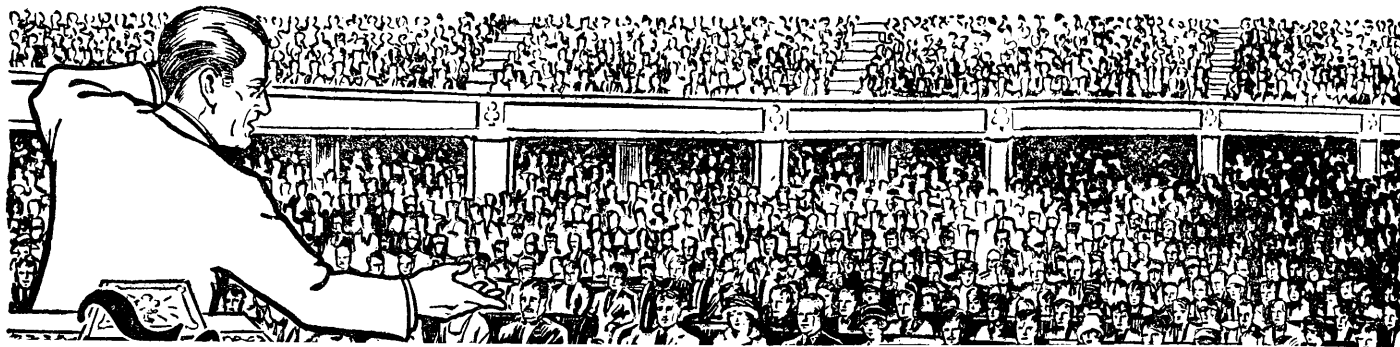
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## The Church of The Outreaching Hand.

Rev. Edward Reynolds Kelley.

"O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen her own brood under her wings and ye would not."—Luke 13:34.

**I**wish you might see the picture as I see it. Jesus is on his way to the beloved city. He has left little Bethany behind him, and now he is winding his way down the slopes of the Mount of Olives, when catching a glimpse of Jerusalem in the distance he stops and stands with outreaching arms; hands extended toward the city, he cries: "O Jerusalem, Jerusalem . . . I would have gathered thy children together, even as a hen her own brood under her wings and ye would not." What a picture!

And this attitude of the Master's must be the attitude of the Church in the twentieth century. Not in an artificial manner; not in a melodramatic manner, but in a real vital, living way. If the Church is ever to lift the fallen and the outcast she must possess Christ's love for them. If souls are to be saved at her altars, she must have his passion for souls, and also possess his faith in the possibilities of saving men and women from their worst. This is to be the attitude of the Church of today. And when I make this statement, I do not mean that the layman alone must be a man of this character, but the preacher in the pulpit is to be standing with heart and arms outreaching for the fallen and the lost.

What, may I ask, is the preacher's main objective in the ministry? I do not know how you will answer the question, but I unhesitatingly say: his main objective should be souls. Ah! But is it? With so many varieties of sermons as we have them today, with so many different themes, with so many different ideas; I fear many a preacher has forgotten about souls and is now placing the emphasis elsewhere. I judge this to be true from the many different kinds of preachers we have occupying the modern pulpit. For instance: there is the literary preacher. Now, as a rule, these men are never deeply spiritual, and therefore they do not expect their sermons to be criticised from a spiritual standpoint. I have in mind a man of this sort. While his church in Topeka, Kansas, was undergoing repairs he preached in the opera house and during the Sunday evening services instead of preaching the gospel he would lecture on the "Merchant of Venice," "Mozart," "Hamlet" and other subjects of like character. How many souls think you were converted under such mockery?

Then we have the sociological preacher. Now I have nothing to say against sociology, but it is out of place when a preacher substitutes it for the gospel of Jesus Christ. Then, we have the preacher who is known for his intellectuality. Folk attend upon his ministry, not for soul food, but for brain food. This man is not expected to speak to the heart but to the head. And we have the spectacular preacher. My! How he adver-

tises for the crowds. And he gets the crowds, but what do they get? That's another matter. He uses brass bands to get the people, but what does he feed them? My brothers, there is nothing so attractive as the "old, old story," and it will outlast all the brass bands and movies that you can possibly employ.

You will recall what occurred on the Day of Pentecost. You will recall what an impression the Church made upon the world that day. You will recall how those in the Church attracted the multitudes outside of the Church. Let the modern Church have Pentecost repeated and there will be another similar interest and wonder, and people will no longer wish to be fed upon the husks of the world and entertained; *for a gospel backed by the power and presence of the Holy Spirit will not only attract the crowd, but it will hold the crowd after they have been attracted thither.* Not only will the preacher then be a man of God with outreaching arms and heart, but such a Church will mean a membership full of human and divine sympathy—in action. I am not a lodge man, but I am going to take the liberty of making this statement: The reason the lodge has grown and continues to grow is due to the brotherhood principle incorporated therein. There can be no doubt as to this. It is selfish, it is true; but it is there. And we must confess, that in a sense, the lodge shows more of a brotherly spirit than does the Church.

Now, do I hear some one say: "Well, our churches are open, and if the people do not care to come they are to blame." I have heard such before, and while the statement is more or less true, yet it lacks force; and the church that feels that way about the masses, or the individual either, is not, as a rule, winning souls for the Master. The churches were open in the days of Wesley and Whitefield; in the days of Asbury and McKendree, but these fire-brands of God went forth and carried the gospel message to the hungry multitudes.

Then, there are those who do not understand the Church. Have you ever heard any one say: (a) "They dress too fine up there for me." (It is mostly undress now.) Of course you have. While in the evangelistic work some years ago, I attended one of the leading churches of Southern Methodism. I sat in the vast building that Sabbath morning and as I looked around me I was reminded of the "Charge of the Light Brigade," and these lines came to me, which I have preserved—

Feathers to the right of me,  
Flowers to the left of me;—  
The organ in front of me  
Pealed and thundered.

It was difficult to say whether you were in a flower garden, or a poultry yard. The poor did not feel at home in that church. (b) "They do not visit among us." You've heard that expression; have you not? Surely you have. The plain, unvarnished truth is, we seem to forget there are hundreds of thousands in our cities' life who need mothering

and ministering unto. If the Church fails to minister to them, if the Church will not be a mother to them; pray, whom are they to look to?

Some years ago a street preacher was standing upon one of the public squares of London haranguing the crowds and claiming to be the Christ; when they cried out, as with a single voice: "Show us your hands! Show us your hands!" They wished to see the nail prints in his hands before believing him. They had a right to make such a demand. And, my brother, just as truly has the world the right to make such a demand of you and me. Where are the marks of our toil and sacrifice we boast of? Where are the tears we shed over the lost?

Back to the picture. Do you think the Master's eyes were dry as he stood there and looked upon the beloved city; the doomed city? I do not. We are told that he wept over Jerusalem. Yes sir; Jesus cried over Jerusalem. That statement may not appeal to your finer sensibilities, but, nevertheless, it is true. How many tears have you ever shed over the lost?

Brother, listen! What is needed today is a real, vital, living passion for the salvation of men. Where are our tears? Where are the sleepless nights we have spent in agonizing prayer for the salvation of souls? Do not I pray you, think I am pessimistic when I declare, in the words of another: "The pity of it all is just this, that the Church, with all of its loud and exuberant profession is exceedingly like 'the world.' There is no clean, clear line of separation."

Quenton Hogg was asked upon one occasion what a certain building had cost. His reply was: "Not much, simply one man's life blood." Every great thing costs. It matters not what it is—it costs. And, brothers, if you and I are to have a Church with outreaching arms and heart; reaching out after the fallen, rescuing the dying, saving the lost; then it will take our life's blood. Are we willing to give it? It is only when the Church becomes awful and sacrificial, when she bears in her body the crimson "marks of the Lord Jesus," when there is "blood upon the lintel and the two side posts" of her door, that the multitudes will be arrested and drawn together within her walls.

The late Dr. Sheridan tells of a vacation he spent some years ago, with a party of friends, in the Canadian woods, and while there how the pleasure of the season was marred by the news coming into the camp that one of the campers was lost. He had gone for a walk, and in attempting a short cut through the forests he had become bewildered. At once the entire party made plans for a thorough search, dividing themselves into several bands.

"We plunged into the forest," says Dr. Sheridan. "The sky was dark with clouds, and soon it began to rain. Through dense woods and underbrush, over heaps of decaying logs, over rocky ledges and high hills, and then down into swampy ravines, drenched and dripping at every step,—so we plung-



ed on hour after hour until we came out on the shore of Twelve Mile Bay. Then we knew we had missed the boy. We started back. As dusk drew on our apprehension for our young friend increased. When we reached camp we found all the parties in except one, with no sign of the missing lad. The father of the lad was pale and anxious, and his mother completely prostrated in her tent. 'There,' one said, 'Did you hear those shots? Three shots!' 'No,' replied others, 'we heard nothing.' 'I am sure I heard three shots,' said the first, 'over in the north-east.' Two Indian guides who had searched all the afternoon, thought they heard shots, too, and dashed off in the trail leading in that direction. After what seemed hours, though it was scarcely more than half an hour, there came quite clear and distinct three shots. 'There it is again!' said one excitedly. We answered with two shots, and at last the signal was repeated, this time nearer. Presently through the forest gloom could be discerned torches, and then there was a cry, 'John is found!' And then a shout went up from the crowd.

"Profound as was the human interest," Dr. Sheridan continues, "it had a deeper significance still; for as we plunged through forest fastness all the afternoon and evening, and up and down hills and morasses, we thought of him who went into the mountains to find us—the sheep that were lost. And over and over again the words kept singing themselves in our hearts:—

"But none of the ransomed ever knew  
How deep were the waters crossed,  
Nor how dark was the night the Lord passed  
through,

Ere He found the sheep that was lost.  
But all through the mountains, thunder-  
riven,

And up from the rocky steep  
There arose a glad cry to the gates of Heav-  
en—

'Rejoice, I have found My sheep.'"

Brothers, it is this spirit the Church must possess if we are to have the lost saved and souls sanctified at our altars.

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## INSECTS AND LITTLE FOXES.

BY BISHOP W. A. CANDLER

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NE of the master illusions of the human mind is the illusion of bulk. We imagine that bigness is the manifestation and measure of power. The growth of what is called "big business" tends to foster this illusion.

But little things are often more potent, for both good and evil, than large things. Such is the case with what we regard as insignificant insects, which, nevertheless, are very far from being insignificant. Insects destroy more property and more human lives than does war. It is said that they destroy annually more than \$2,000,000,000 worth of property in the United States alone, and this huge figure will not appear improbable if the ravages of yellow fever in former days and the damage done by boll weevils in recent years are recalled.

The female of a certain species of mosquito was discovered by the lamented Dr. Walter Reed to be the propagator of yellow fever, and before that notable discovery was made, the South Atlantic and Gulf ports of our country frequently lost by an epidemic of that pestilence more lives in one year than all the American soldiers slain in the war with Spain, and they suffered the loss of untold millions of property. Such enormous damage was done by a small insect known by the Spanish name of "mosquito," which means "little fly." Another variety of the mosquito conveys the germs of deadly malarial fever, which annually slays its thousands.

It is now known that the common house-fly is the great carrier of typhoid fever. That deadly disease typhus fever, we are told, is often communicated by the bite of the body louse. This mortal malady prevails in armies to an alarming extent. During the first fifteen years of the nineteenth century, its ravages in the armies of Napoleon, and among the population of the countries which were the seat of war, were appalling. In May, 1812, the Bavarian troops serving with the French numbered 28,000, which number was reduced to 2,250 by February, 1813, the great destroyer of them being typhus fever. In Mayence alone, of the 60,000 French soldiers composing the garrison in 1813 to 1814, about twenty-five thousand men died of typhus fever in six months. During the World War medical science arrested to a wonderful degree the direful results of this dreadful malady; but doubtless many American youths in the army fell victims to it.

Vermin from rats, it is claimed, spreads the bubonic plague. When the awful results of these terrible diseases, which insects carry, are considered, it may well be believed that the entomologists are correct when they affirm that the little creatures are the worst foes of the human race. They are the more dangerous because so little suspected.

And they have their almost perfect parallel in the faults of men which are commonly called "small vices," "peccadillos," and the like.

Christian life rarely, if ever, fails through gross immoralities. It perishes by almost insensible departures from spiritual experiences and religious obligations, which departures culminate at last in repulsive moral obliquities. Worldliness with all its alluring forms is more injurious to piety than downward wickedness. Wherefore, says St. James, "The friendship of the world is enmity with God" (James 4:4). And St. Paul exhorted the Christians at Home, in these words: "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Romans 12:2).

Unchristian diversions are insectivorous things which injure Christian lives as mosquitoes convey yellow fever and malarial fever. There is no saying how much of crime issues from the germs of evil in the moving picture shows. Children and youth have fevers of vice burning in their systems before they know, and before their parents suspect, the moral perils to which they are exposed in the shows.

It is a significant thing that Israel fell into idolatry through the relaxing leisure and diverting sports which they indulged while Moses, their great leader and law-giver, was in the Mount with God. The record reads, "The people sat down to eat and drink, and rose up to play" (Exodus 32:6). St. Paul, in the first epistle to the Corinthians, points out the warning supplied by the grievous fall of Israel in these words, "With many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples to the intent that we should not lust after evil things, as they also lusted. Neither be ye idolaters as were some of them; as it is written, The people sat down to eat and drink, and rose up to play" (1 Cor. 10:5-7).

In their mania for feasting and playing they fell into shameful nakedness (Exodus 32:2-5) and repulsive lasciviousness. The outcome of it all was "there fell of the people that day about three thousand men." A high price truly was that Israel paid for allowing the insect of the godless love of play to infect them with the germs of sin unto death.

So are all they who are "lovers of pleasure more than lovers of God" (2 Tim. 3:4). The deification of amusement means the dethronement of God and the death of the soul; for "she that liveth in pleasure is dead while she liveth" (1 Tim. 5:6).

Playhouses and dance halls are the shrines

of modern idolatry, where spiritual life perishes from the bites of the parasites of pleasure.

In home life also are often practiced petty foibles which result fatally to both peace and piety. They are accounted as quite insignificant and venial, but out of them issue most serious consequences.

Mrs. Harriet Beecher Stowe pointed out some of them years ago in a useful book entitled "Little Foxes," drawing the title of the volume from the following verse in "The Song of Solomon," "Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes" (Song of Solomon 2: 15).

The hurtful "Little Foxes," which Mrs. Stowe described and condemned, were "fault-finding," "irritability," "repression," "persistence," "intolerance," "discourtesy," and "exactingness," all of which most people regard as minor matters, scarcely worthy of serious consideration. But, as Mrs. Stowe shows, the continued indulgence of these sins may wreck Christian character and ruin homes.

Against the habit of fault-finding, she affirms that "all fault-finding that does no good is sin;" and she makes out the case clearly and conclusively.

For the slaying of this injurious "Little Fox," she offers "the grave and virtue of Praise," and commands it in these wise paragraphs:

"We should praise our friends—our near and dear ones; we should look on and think of their virtues till their faults fade away; and when we love most, and see most to love, then only is the wise time wisely to speak of what should still be altered.

"Parents should look out for occasions to commend their children, as carefully as they seek to reprove their faults; and employers should praise the good their servants do as strictly as they blame the evil.

"Whoever undertakes to use this weapon will find that praise goes farther in many cases than blame. Watch till a blundering servant does something well, and then praise him for it, and you will see a new fire lighted in the eye, and often you will find that in that one respect at least you have secured excellence thenceforward.

"When you blame, which should be seldom, let it be alone with the person, quietly, considerately, and with all the tact you are possessed of. The fashion of reproving children and servants in the presence of others cannot be too much deprecated. Pride, stubbornness, and self-will are aroused by this, while a more private reproof might be received with thankfulness. . . .

"Lastly, let us all make a bead-roll, a holy rosary, of all that is good and agreeable in our position, our surroundings, our daily lot, of all that is good and agreeable in our friends, our children, our servants, and charge ourselves to repeat it daily, till the habit of our minds be to praise and to commend; and so doing, we shall catch and kill one Little Fox who hath destroyed many tender grapes."

The hidden den from which issue the "Little Foxes" enumerated by Mrs. Stowe, and many others that equally impair personal piety, is found in the self-centering of one's life. The magnifying of self always and inevitably leads to the minifying of others. It tends also to sensitiveness which generates misery within and without one's self. Egoism is the fruitful source of both unrighteousness and unhappiness.

All these evil tempers and dispositions which Mrs. Stowe calls "Little Foxes" may seem to be matters of small concern; but they are of real importance. Some may esteem them as mere trifles; but as was said by a great and good man, "trifles make perfection and perfection is no trifle."—*Baptist Message*.

Don't fail to get a copy of "Hungers of The Heart," at the special price of 60c.



## The Crucifixion of John Henry Huston

By Alice Hollander.

### CHAPTER XXX.

#### INTENSE EXCITEMENT IN THE CITY OF GOODWILL.

**T**HE university president, still laboring with the fainting pair he was trying to revive, without speaking, motioned Huston to keep away. Huston and the young men associated with him stood in amazement, entirely ignorant of the cause of the intense excitement.

In a few minutes the more courageous men who had fled from the Hall, began peeping in at the door. A physician, who had been called, hurried to the platform where, with a bottle of ammonia he was soon able to restore consciousness to those who had fainted, and had them removed to the hospital.

The university president stood on the platform gazing in utter surprise at Huston. There was the real man. He was sure this was not a ghost. He firmly believed he had attended Huston's memorial service, and delivered an eloquent address in which he had modestly hinted, so as to be understood by the initiated, it was really best for old men with old ideas to pass away with the passing of an age, that had outlived its usefulness, in order that a new and progressive age might be inaugurated. He had been present at the church, and had seen and recognized the white object in the study door, not as a living man, but as Huston's ghost. There had been no doubt about this.

He had become intensely interested in spiritism, was the president of an organization of research into the occult regions of the spirit world; he had been an enthusiastic supporter of the lectures by Sir Gulliver Dodge; he had encouraged Rev. Judas Iskabod in his investigations into spiritism, and his lecturing enterprise, and now there stood before him John Henry Huston in robust and radiant health. The only way he could possibly account for his physical presence was that he had been resurrected from the dead. He was so filled with amazement, so confounded with the fact before him, that he stood and gazed in mute silence.

Men began to gather around Huston, a number of them shaking hands with him, and some with a show of anger, demanding to know why he had sent a coffin into the town supposed to contain his body. Huston was almost as mystified as they were. Several newspaper reporters, with pad and pencil in hand, rushed in and asked for an interview and explanation.

After a moment's thought Huston saw there was some sort of mystery connected with his appearance; that undoubtedly a coffin had been sent into town, and the people had supposed it contained his remains. He saw, also, that some of the people were inclined to accuse him of having undertaken to practice a deception upon the community.

With these facts in mind, he asked for quiet, and said: "Now, gentlemen, I cannot understand the situation. I know nothing of the coffin which you say came to the city, claiming to contain my remains. I begin a meeting here on Tuesday evening in a large tent which I have set up, and at that time I will make a clear statement of all the facts connected with where I have been, and what has transpired with me, personally, since I left your city some five months ago.

"In order that my statements may not be misunderstood or garbled, I shall make no statement to any individual or newspaper reporter until in the tent tomorrow evening. You will be welcome to the service to hear what I have to say."

With that he retired to his room in the hotel, but old friends were so constantly,

along with the curious, calling to see him, and insisting on knowing how he happened to be alive, etc., that he got his young friends and co-workers to bring out his car; he retained and paid for his room, got in his car and slipped away some twenty-five miles, to a city where he secured room in a hotel and remained there until Tuesday evening, in time for the opening of the services in the tent.

When the community found he had disappeared, many of them believed that Huston was dead, and this was another appearance of his spirit; this time in physical form, and that if he did appear at all in the tent on Tuesday evening he would be there, not in the body, but in the form of a ghost.

You may be sure there was much talk throughout the city. It was the one theme of interest. There were all sorts of surmises and speculations. Some quiet, thoughtful people of the older class, who had always believed in Huston, and took no stock in ghost stories, winked at each other significantly, and suggested that Mr. Iskabod, the university president, and a number of the professors had gotten themselves in a very embarrassing situation, and that they judged that the spiritism bubble had been punctured.

There was a general clamor and demand among the people for the return of the dollar they had paid to hear the lecture which had not been delivered.

The husband of the Queen of Sheba was chasing about the town threatening to sue somebody for damages because of his wife's nervous condition, but he failed to find a lawyer who would specify what person he should bring charges against. It was generally supposed if Huston, in order to deceive the people, had had a body shipped in there, or a coffin claiming to have a body, he laid himself liable to prosecution by any one who suffered real damage growing out of this deception.

It looked as if a very strong spirit of resentment was likely to be engendered against Huston. It was certainly a strange comedy of errors, and the people waited with anxiety for Huston's explanation at the big tent on Tuesday evening.

The place was packed to its utmost capacity when the hour of service arrived. The lots about the tent were crowded with people, and a number of policemen were on the street in front of the tent to keep a passage way open.

In due time Huston appeared upon the platform. The choir, which had been gathered for the meeting, sang several hymns. Huston called upon a visiting preacher, an old friend of his, who had heard of his strange appearance, and had come over from a neighboring town, to lead in prayer. He then stood up and, in a few clear sentences, told his story.

"Most every one in this audience, either knows or knows of me. For years I lived among, ministered to, and loved the people of Goodwill. The death of my beloved wife brought me to the verge of a nervous collapse. My health had been undermined by many years of constant labor. Some of you know of my crucifixion here. I have no words to tell of the sufferings through which I passed when I found my people had been taken away from me, and the property which I had built up, had come under the control of parties who were determined to put me out of the pastorate. For some time, I felt as if I should die, and really had no desire to live.

"In broken health I left you expecting to go to Southern France, in harmony with the suggestion and wishes of my physician, and there try to recover my health and, if possi-

ble, return to the ministry of my beloved people in this city. I engaged my berth on the steamer for France, and while waiting for the ship to sail, was taken violently ill. It seemed to have been ptomaine poison. I was sent almost unconscious to the hospital, where I fell into the hands of a most excellent physician. At his request I submitted to a very thorough diagnosis of my physical condition. He found my trouble arose largely, almost entirely, because of a condition that could be remedied by a minor operation. The operation was performed, and I was restored in a most wonderful way, to health. I was not yet strong, I had lost much flesh, I was greatly weakened by the sorrow through which I had passed, and was advised to go to Florida for my health.

"Dressed in the robes of a convalescent patient, I was wrapped in a heavy Scotch blanket, and by my good physician placed in his large private automobile, and with a chauffeur and an excellent male nurse, I was sent to Southern Florida. I passed through this city one evening a little after dark; my memory is, about eight o'clock.

"Although quite weak, I begged the nurse to allow me to look in upon my beloved old church. The automobile was driven to the back door of my study, I stepped out and entered the study from that door. Walking across in the darkness to the door opening into the auditorium, I opened that door and gazed in for a moment. I was surprised to find the place packed with people. Fearing that my appearance might disturb the audience, I closed the door at once, stepped into the automobile and hurried away twenty-five miles to the town where my doctor had engaged rooms for me and my attendants."

For a moment there was deep silence. Then exclamations coming up from all parts of the tent. Then a roar of laughter; and the people broke into conversation, exclaiming to each other, "Well, how about that!" "There's your ghost!" "If that don't beat all!" "What about the organization to investigate spiritism?" "How about Mr. Iskabod's lecture on the souls of the departed?" "What about Sir Gulliver, who carried away a thousand dollars of our money!"

It was quite awhile before Huston could get order restored. When he could speak again, he related to them that he had been resting quietly in Florida, that he felt his health was fully restored, and that he had returned to his beloved city to preach a message of full salvation to the people; and it was his purpose to spend his remaining days in earnest service in the city of Goodwill.

This announcement of Huston's poured a flood of light on the situation, and fully explained away the ghostly apparition on the night of the pageant. But what about the coffin, that had come to Goodwill supposed to contain the body of Huston?

(Continued)

### Ideals for Earnest Youth.

Ideals for Earnest Youth is a charming book for young people of both sexes. It is neatly bound, excellent paper, good, clear print, 224 pages, short chapters, sometimes only two pages, frequently not more than three pages. This enables the young reader to catch up the book at a few spare moments, read a chapter and go to work, or on a journey, with something to think about. Let me give you a few of the chapters:

Self Respect, Self Mastery, The Joy of Living, Your Ideals, Courtship and Marriage, Take Care of Your Mind, The School of Struggles, Backbone vs. Wishbone, Team Work, Recreation.

Send a dollar to The Pentecostal Publishing Co., Louisville, Ky., for a copy of Ideals for Earnest Youth, and surprise one of your children or young friends with a bright smile and a beautiful gift.

Faithfully yours,

H. C. MORRISON.



# GLEANINGS FROM THE EVANGELISTIC FIELD

## LAVELLE, PENNSYLVANIA.

A new interdenominational camp under the leadership of The Pilgrim Holiness brethren, was held here over July 4th, and was owned of God in the salvation of many souls. It was well attended on the Sabbaths, some coming for sixty miles. The brethren who instituted this camp are workmen in the mines, and a finer lot of folks I have never met. They pray and pay, and work, and seems there is nothing for the welfare of the camp that they are asked to do, but they are at it at once. They have bought ten acres of ground from the Reading Coal and Iron Co., for one hundred dollars an acre. The grounds are most delightfully situated. They gave enough money to pay the first two installments; two-thirds of the price, leaving them but little to raise in the future. Deep spirituality marked the entire camp. On the last Sabbath as I was preaching in the afternoon, I saw one of the finest sights I have seen for years. God was wonderfully blessing, the saints were shouting, conviction was deep, when all at once, without any altar call, men started to run for the altar, and in a few minutes the altar was lined. It was a scene long to be remembered. Folks said it was old-fashioned, but I know God is still blessing the truth and it was just what he has promised to those who meet conditions. I return for next year, if I do not go to heaven, same date. God helped me preach fifteen times in ten days, take three offerings, and returned home feeling good, soul and body. Praise his Name! I am eighty-four years old and still hitting, by God's rich grace, on all six. **George B. Kulp.**

## "UNDER THE TENTS."

The membership of the Evangelical Methodist League will be interested in the reports of the meetings held by the Asbury College students.

As Secretary of this organization I have made a request from all workers under the tents to make reports of their meetings from time to time, but as yet only a limited few have had time to respond. Of the few we are now making a report and the others later.

First—Rev. Walter Cross who has been one of our most successful workers under the tents is working this year with Rev. Amos Laine in Florida. In their two earliest meetings they report one hundred saved or sanctified.

Second—Rev. J. Norris Loper and Wilbur Fry are at work in the state of Mississippi. In their first meeting they report fifty-three definitely blessed. In their second meeting sixteen yielded themselves to the Lord. They are well and happy in the work.

Third—Fred Alexander and Fred Shiltz have just finished a meeting at Roxbury, Ohio. They report this a meeting gracious in spirit with good crowds attending, but as it sometimes happens in a good meeting only a few yield to the Lord. They have now pitched their tent for the second meeting.

Fourth—J. R. Parker has just closed a splendid meeting in a town by the name of Seco in the eastern mountains. There were eighty saved and sanctified with three subscribers to The Pentecostal Herald.

Fifth—Two young men in Georgia, Vincent and Stephens, had a hard-fought battle in their first meeting. Everybody interested in cotton crops. Only three saved. A second meeting now well started has big promise. Thirty already yielded to the Lord.

Sixth—A trio consisting of Root, Lowell, and Moss are in Wyoming for the summer. Already they have held two tent meetings. They report fifty-six saved in the first meeting, sixteen in the second, eight subscriptions to The Pentecostal Herald.

Seventh—The Rev. Paul John Pappas, a graduate of both College and Seminary, has recently received his appointment from the Southern Methodist Board of Missions through the Florida Annual Conference to minister to fifteen hundred Greeks in Tarpon Springs, Florida. This appointment carries no parsonage, church, or building of any kind. The only asset he has is one of the League's tents. He stretches this and goes to work through summer and winter. Let every League member pray for him.

## KAVANAUGH CAMP MEETING AND BIBLE CONFERENCE OPENS AUGUST. 8TH.

With Colonel Guy W. Green, of Kansas City, Mo., the "Layman Evangelist," who has gained such a wide reputation in the last few years in the evangelistic field, heading the program, the Kavanaugh Camp Meeting and Bible Conference opens August 8th and continues through August 18th. The Camp has taken on a new appearance with its electric lights throughout the grounds and buildings, replacing the old coal oil and acetylene lamps, the bath house with its compartments for both men and women, with running water, its sprinkling system to keep down all chance of dust, the road-way improved from the main highway to the camp and a number of cottages freshly painted. Reservations are being made in such numbers as to make it necessary to suggest that everyone desiring a cottage or a room at the camp should get in touch with Mr. Jack Ward at Crestwood, Ky., immediately. Colonel Green, who will preach at three o'clock and 7:30 daily adding the morning service to his program each of the Sundays, is one of the most popular evangelists of the present day. For a number of years he was in the newspaper field, having been editor of two different newspapers in Kansas City and several State and Farm Journals. During his career as newspaperman

in Kansas City, he became teacher of a Men's Bible Class. During the several years he taught the Class, it built up from a very small number to an attendance of 600 men. It was from this class that Colonel Green decided to enter the evangelistic field, where God has wonderfully blessed his preaching, resulting in many souls being brought into the kingdom. He is a speaker who is especially attractive to men and he has the distinction of drawing as many, if not more, men than women to all of his services.

Dr. H. H. Halley, of Chicago, Ill., has been engaged to take care of the 11 o'clock and 4 o'clock Bible hours each day. Dr. Halley is probably the most amazing Bible student in America today. He knows practically all of the Bible from memory and it is said, were he put to the test he could quote Scripture 25 hours straight without repeating a single verse and without missing a word. He is neither a stuntist, a dramatic reader, a doctrinaire, nor an evangelist; yet, his Bible hours are real revivals. This will be the greatest treat Kavanaugh has ever offered to Bible students, preachers and Bible lovers.

John C. Musselman, of Kansas City, Mo., considered by many to be the best soloist and song leader in the Western section today, will have charge of the music. He is at present soloist in the Lynnwood Boulevard Methodist Church in Kansas City, Dr. Stidger's church. He is probably best known to the people of this section, however, over the radio from WDAF and KMBC. Miss Rena Chatham, of Louisville, will have charge of the Children's Program this year. She is a teacher in the public schools of Louisville and also a teacher in the Primary Department of the Virginia Avenue Methodist Sunday School. Miss Christine Goldsborough, of LaGrange, will be at the piano and Mrs. R. C. Arnold will play the violin at all of the services.

An unusual feature of this year's program will be the picture: "KING OF KINGS," on Saturday evening, August 10th, beginning at 7:30 P. M., and taking the place of the regular preaching service. This picture will be shown in lantern slides, but is a reproduction of the big moving picture by Cecil DeMille. D. M. Simms, formerly General Secretary of the Kentucky Sunday School Association, is booked for a special address on "Methods of Teaching in the Sunday School," Friday evening, August 16th at 7:15. This special addition to the program is for the benefit of the Sunday school teachers. "Woman's Missionary Day," Thursday, August 15th, will be under the direction of Mrs. W. D. Cain, of Louisville, Secretary of the Louisville District Missionary Societies. The entire day will be given over to a Missionary program, to be announced later. "Laymen's Day" will be held Saturday, August 17th with Mr. J. H. Dickey as Chairman. The following ministers will conduct the morning Devotionals at 9:15: Rev. H. S. McClure, of Crestwood, Ky., August 9; Rev. A. H. Herring, of Crestwood, Ky., August 10; Rev. I. E. Reid, of Crestwood, Ky., August 12; Rev. Frank Lewis, of Louisville, Ky., August 13; Rev. W. R. Johnson, of LaGrange, Ky., August 14; Rev. A. P. Lyon, of Louisville, Ky., August 15; Rev. Thos. B. Talbot, of Danville, Ky., August 16; Rev. T. L. Hulse, of Louisville, Ky., August 17.

Each evening except August 16th and Sundays, moving pictures will be shown on the grounds, which will be both entertaining and uplifting.

## OAKLAND TABERNACLE.

Oakland Tabernacle is located twelve miles from Greensburg, La., in St. Helena Parish. It was built on the grounds of the Consolidated Agricultural School, half way between Day's Chapel and Center Church. Rev. J. A. Parsons is the pastor. Rev. W. W. McKnight is leading the singing.

One week each year is set apart for this meeting. People come for miles around. Some bring their dinner and supper and remain all day. Services are held at eleven in the morning, three in afternoon and eight in the evening. Hundreds attend the Sunday and the night services and a creditable number in day time. The thing that impresses me most is the vast number of young men and women who attend. As high as forty or fifty of these young people attend the morning services. How my heart yearns for the Lord to get complete possession of their lives. Numbers are coming forward for prayer and numbers are being blest from the first service. O for the power to present Christ in his fullness so that people will hunger for him.

We begin at Marrowbone, Ky., the 17th.

"O for a passionate passion for souls,  
O for a pity that yearns,  
O for a heart that will love until death.  
O for the fire that burns.  
O for the pure prayer-power that prevails,  
That pours out itself for the lost,  
Victorious prayer in our Conqueror's name,  
O, for a Pentecost."

W. E. Thomas.

## SIENYU, FUKIEN, CHINA.

Those of you who have known that we were to have a revival season here during the spring have doubtless been praying for the meetings. In fact, I know somebody has been praying because of the remarkable results. I am sure you will all want to hear something about the meetings in order that we all may praise the good Lord who poured out this blessing upon the church here.

Dr. and Mrs. George W. Ridout reached us the 20th of March and meetings began the evening of that day. With them were three Chinese workers from the Bethel Mission in Shanghai. One of them, Rev. Andrew Gih, was here last year when the revival had its visible beginning in our midst. Another, Mr. Linn, is a singer. The third, Miss Grace Hwang, is a splendid Bible teacher. The meetings lasted twelve days and we had delegates in from the country churches about us, both men and women.

These twelve days were days of glorious victory. Mrs. Ridout is quite as much of a preacher as her husband and she held a mass meeting for women each afternoon. Both she and Dr. Ridout believe in the old-fashioned altar service and we find that the Chinese take to it very well. At no one of the twelve meetings for women would the altar accommodate all who were seeking. Sometimes half the audience would try to go forward. At every service there were conversions and hearts cleansed by the Holy Spirit. These meetings would begin at two o'clock and go on all afternoon. People would not go away until the lateness of the hour compelled them to go.

Rev. Andrew Gih and Dr. Ridout conducted the main services at ten o'clock in the morning and again in the evening. They preached a very simple Gospel of Regeneration and Sanctification. The power that attended these simple Bible messages was remarkable. Almost every service had its altar service. Dr. Ridout said that in the States he would be pleased with a dozen seekers but here the altar was overflowing a moment or two after the invitation was given. Sometimes half of the church had to be turned into an altar to provide for all those who wanted to go forward.

Most of our country workers, preachers and Bible women were in. They sought the baptism of the Holy Spirit and many were the shining victories. To those of us who knew individual cases and witnessed the victories gained in these lives each meeting was indeed a stirring scene for us. How we all were stirred when a young official one night stepped out before the audience and gave his testimony. He was a young man of high principles and faithful in his office. He has been a member of our church for some time. But he told how in the course of his duties he had condemned more than sixty bandits to be shot and had done it with a stroke of the pen feeling no pity or concern in his heart whatever for the souls of these men. He said that God had spread out his sins before him right so that he could see himself as he was in God's sight. He was claiming forgiveness in the Cross of Christ. He was seeking the baptism of the Holy Spirit. Before the meeting closed God clothed him with power from on high. Within a few days he gave his testimony in a student center with great effect upon those gathered there resulting in many souls seeking Christ. He is giving freely of his time to voluntary service in the church. He tells folks that the old Koh Sang (his name) they used to know died up there in the Sienyu Revival Meetings and that they see before them a new creature in Christ.

Of course the proof of the fruits of the meetings will be seen in what those who have received the blessing do with it. And we are already seeing glorious fruitage. The very week the meetings closed three meetings were projected and the workers divided up into groups to assist each other. These three meetings were of four days each and were held in the country places. The Lord blessed the testimony and the preaching of these newly Spirit-filled workers with the results that a tremendous stir was made in each place, the church members revived and many heathen brought to a decision to follow Christ. Our District Superintendents say that they have never witnessed anything like it. At one of the places when an altar call was given the whole congregation by one impulse moved forward either to consecrate themselves to the Lord or to seek forgiveness of their sins.

In the testimonies that followed one young man who had been cast off by his family told how that he had matured his plans to become a bandit chief and get rich by plundering others. That very night God showed him his sin and then cleansed his heart so that he was resolved to give up forever his plans to be a brigand. At another place where I was present a woman who had lately become possessed with a demon and was making her home a place of terror came under the influences of the meetings. Her husband was the manager of the idol fetes of that place and they had many idols in their home. As soon as this woman entered the church and heard the voice of the preacher she became quiet. However on going back to her home she would become violent again. The workers taught her to trust in Jesus to break her fetters and happy to say the last two days of the meeting she was normal both in the services and afterwards in her home.

The revival, we feel, has just begun. It must spread to all the country places. The Lord is working mightily in our midst. Let us keep on praying. We have proved over and over the power and value of prayer. When during the meetings we came up against hard problems the workers went to prayer and from the prayer rooms came out with the assurance of victory and sure enough victory followed at the next meeting. We give praise and glory to our gracious Saviour.

Yours in His service,

W. B. Cole.



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Rev. P. F. Asher, D.D.	

(Continued from page 1)

Is it not possible that in many of our pulpits we have almost no gospel at all? I am saying this with the understanding that the gospel is the good news of salvation through trust in the Lord Jesus Christ. In many of our pulpits we have discussions on various subjects, addresses on many topics; they may be interesting, they may have a place in the political, educational, economic, and social life of the people, and yet, not one word of gospel. The gospel is a divine, saving power. It has to do with sin, the rebuke of it, the warning against it, and the gracious promise of redemption from it. I would to God that the many hundreds, perhaps some thousands, of my dear ministerial brethren who read this paper, would determine to preach, after earnest prayer, a series of sermons on the New Birth, so scriptural, so plain, so earnest, and so urgent that no one in their congregations can be comforted, and remain asleep, religiously, who has not the inward witness that they have been born of the Spirit.

This, first one of the four doctrines I mentioned, is so important that I have written at greater length on the subject than I intended, and as I am a bit tired I shall have to take up these other three doctrines I mentioned for discussion in next week's HERALD.

Oh, my brethren, called of God into the ministry, do not permit yourselves to bring people into the church without repentance, without regenerating grace, and live and die without being made to feel under your earnest ministry, that they must be "born again."

## Nearness to God.

Of course, it is understood that God is omnipresent, but with many people in their thought and conduct he is far away; with not a few, he does not exist at all. I remember to have read, many years ago, from a book written by a devout soul, these words: "A memory of the presence of God is the best preventive against sin." The observation is quite true. Nothing is more wholesome than a consciousness of the divine presence.

When you hear persons speaking lightly, or sneeringly, of entire sanctification—holiness of heart and life—you may be quite sure that such persons have never been in their thinking and consciousness close

enough to God to discover their own depravity, their sad lack of purity of heart and life. Those who come close to God are able, in the light of his holiness, to discover their own corrupt and sinful nature, and then they cry out, "Unclean," as Isaiah of old did. Then they long for a touch of the holy fire, of cleansing from all sin.

How great and holy is God? To become conscious of his awful presence is to abhor one's self in dust and ashes: to loathe and hate one's uncleanness. It is then that the soul hungers and thirsts after righteousness. It is then the cleansing blood of Jesus is precious beyond all things. What depth of humility! What surrender of all selfishness and worldly ambition! What consecration of poor, unworthy self! Then as the hart pants for the waterbrook, the soul pants for God. Then Jesus Christ is exalted, high over all. He is the whole heart's desire. Then the old man is indeed dying; then the gracious and painful processes of his crucifixion are going on, and the blessed Trinity is bringing a human soul into a state of entire sanctification from sin, which fits it for a heaven where sin cannot enter.

When you hear preachers, or any one, speaking lightly, or with ridicule, against sanctification of the human soul, you may be sure they know nothing of these deep and awful processes of the Holy Spirit that crucify the old man of sin, and bring the child of God into the blessed fulness of salvation. These are deep, awful, and glorious mysteries which are entirely hidden and unknown from all those who are not willing to follow Jesus to Gethsemane and to Calvary. When I hear people speaking lightly of sanctification, of the great cleansing power of Jesus' blood, it does not so much arouse resentment as it awakens pity and fear for such a soul. Is it not the recrucifixion of Jesus to discount the cleansing, sanctifying power of his blood?

## IN NOTHING BE ANXIOUS.

MRS. H. C. MORRISON.



THE above is the revised rendering of Ephesians 4:6, which in the King James' Version reads, "Be careful for nothing." The thought, of course, is identical, but the revised rendering has a bit more of our present day way of saying it. We are all acquainted with "anxiety," more or less and, I fear with most of us, it the "more" experience.

In spite of the fact that Mr. Wesley said he would as soon curse as to "worry," many of us are given to that very thing, and not stintingly, either. Personally, it is one of my weakest places—to worry over things that I cannot help, and so I am benefited none and yet have gone through the ordeal of worrying.

## THERE MUST BE A REMEDY.

or the inspired writer to the Ephesians would not have exhorted them to refrain from anxiety. I recall the antidote for this very thing in the passage where it is promised that "Thou wilt keep him in perfect peace whose mind is stayed on thee." I do not think worry, or anxious care, can keep house with the placid, sweet-spirited Dove of Peace, at least, you would think they would be very uncongenial roommates.

Some one in writing of "anxious care" says: "Black care! It has always been among men, and perhaps more today than ever, when the pressure of life is heavier and the constraint of circumstances more imperious. Are there not hours in which the clouds gather densely over the ark of God, and the stoutest hearts tremble? Is it easy for even the Christian soul to look on a family of little ones, sleeping soundly, and know that they will certainly awake hungry for

food, of which the cupboard is bare, and have no tinge of anxiety?"

At such times the apostle exhorts us to "Make our requests known unto God." God does not require us to agonize before him in order that we make known our needs to him, but simply to tell him about ourselves in humility, and rest upon his never-failing promise to help us in time of need. Is it not true with most of us that we take our burdens to the Lord, but we do not leave them there. We find ourselves laying down our burdens, but how prone are we to take them again. We must remember that God is our Father and knows before we ask him what we need, but we must show our faith and trust in him by coming "boldly to the throne of grace," that we may obtain mercy, and find help in time of need.

There is none of us who are exempt from life's discipline. As Longfellow has so beautifully expressed it, "Into each life some rain must fall, some days be dark and dreary." It takes the bitter to temper the sweetness in life's cup of varied experience, so it is ours to accept it as from our Father's hand, the same as we acknowledge his blessings. Paul said he had learned how to abound, and how to be abased, to be full and to be empty, thus adjusting himself to the varied vicissitudes of life's pilgrimage and so be the better and stronger for such experiences.

Such is the portion of mortals here below, but amid all peace, God's white-winged sentinel angel, shall come down to keep the heart with its affections, the mind with its thoughts. Worry, unrest, anxiety, will stand without, as the noise of the street breaks in vain on the double windows of the city counting house, whilst the child of God learns humbly and patiently the lesson of his Father's love. Careful for nothing, prayerful and thankful in everything is the program of divine Love and the secret of a happy, victorious life. And it is, dear reader, your privilege and mine!

## DEATH OF THE "OLD MAN."

COMMISSIONER S. L. BRENGLE, D. D.



THE Son of God came into this world, and lived, and toiled, and taught, and suffered, and died and rose again in order to accomplish a two-fold purpose.

The Apostle John explains this two-fold work. In 1 John 3:5, speaking of Jesus, he says, "Ye know that he was manifested to take away our sins." This is his justification, and regeneration, which are done for us and in us. In verse eight he adds, "For this purpose the Son of God was manifested to destroy the works of the devil." That is entire sanctification, which is a work done in us. Now upon an examination of experience and Scripture, we find this is exactly what man needs to have done for him.

## A NEW PRINCIPLE OF LIFE

First, he needs to get rid of his own sins, and have a new principle of life planted in him. "All men have sinned and come short of the glory of God," and when any man comes to God, he comes burdened with a sense of his own wrong-doings and tempers. His sins condemn him; but, thank God, Jesus came to take away our sins. When a man comes with a penitent heart, acknowledging himself a sinner, and puts his trust in Jesus, he will find himself suddenly freed from his sins. The sense of guilt will vanish. The power of evil will be broken. The burden will roll away. Peace will fill his heart. He will see that his sins were laid on another, even on Jesus, and he will realize that "with his stripes we are healed." This is a result of that free pardon, that free justification for all past offences, that God gives to every one who surrenders himself heartily to and trusts in Jesus. At the same time God plants



in the man's heart a new life. The man is born of God, and receives what Paul calls the washing of regeneration, which washes away all the man's guilt, and all the sin for which he is responsible. At this time, too, there will be planted in the man's heart, love, joy, peace, and the various fruits of the Spirit, and if his experience is very marked, as such experiences frequently are, he will probably think there is nothing more to be done. But if he walks in "humbleness of mind" (which, by the way, is a much-neglected fruit of the Spirit), if he speaks often and freely with those who love the Lord, and if he carefully searches the Word of God and "meditates therein day and night," he will soon find that sin's disease is deeper and more deadly than he thought, and that behind and below his own sins are the "works of the devil," that must also be destroyed before the work of grace in his soul can be complete.

He will find a big, dark something in him that wants to get mad when things are against him; something that will not be patient; that is touchy and sensitive; something that wants to grumble and find fault; something that is proud and shuns the shame of the Cross; something that suggests hard thoughts against God; something that is self-willed and ugly and sinful. He hates this something in him, wants to get rid of it, and probably condemns himself for it and maybe will feel that he is a greater sinner now than he ever was before he was converted. But he is not. In fact, he is not a sinner at all so long as he resists this something in himself.

Now, what is the trouble with the man? What is the name of this troublesome something? Paul calls it by several names. In the eighth chapter of Romans he calls it "the carnal mind," and he says it is not subject to the law of God, neither indeed can be."

#### SOMETHING EVIL AND AWFUL

In the seventh chapter he calls it "the body of this death," and wonders how he can get deliverance from it. In Ephesians 4:22, and Colossians 3:9, he calls it "the old man." In Galatians 5:17, he calls it "the flesh."

John calls it "sin," as distinct from "sins," and the "works of the devil." Ezekiel calls it a "stony heart" (chap. 36:26). The theologians call it "inbred sin," "original sin," and "depravity." Whatever you wish to call it, it is something evil and awful, that remains in the heart after a man has been converted.

Some say that it is got rid of at conversion, but I never saw any people who found it so, and Mr. Wesley, who was a much wiser man than I am, and who had a far wider range of observation, examined thousands of people on this very point, and he said he never knew of one who got rid of this troublesome thing at conversion.

Some people say that growing in grace is the remedy.

Some people say you never get rid of it while you live. It will remain in you and war against you till you die. They are not altogether prophets of despair, for they say the new life in you will overcome it and keep it down, but that you will have to stand on guard and watch it, club and repress it, as you would a maniac, till death relieves you.

Personally, this subject once gave me great concern. These warring opinions perplexed me, while the "old man" made increasing war against all my holy desires and purposes. But while I found man's teachings and theories were perplexing, God's teachings were plain and light as day.

#### GOD'S TEACHINGS PLAIN

1—God doesn't admit that we get rid of this at conversion, for all his teachings and exhortations concerning it are addressed to Christians. And those who hold this doctrine will have to admit one of two things—either that it is not removed at conversion, or that a great number of earnest professors who claimed to be converted have never been

converted at all. Personally, I cannot admit the latter for an instant.

2—God does, by the mouth of Peter, exhort us to grow in grace, but that simply means to grow in favor with God, by obedience and faith, and does not touch the subject in hand. Corn may grow beautifully and delight the farmer, but all its growth will not rid the field of weeds.

3—Neither does God anywhere teach that this thing need be bothering us till death, or that death will destroy it.

4—Nor do I find any warrant in the whole Bible for purgatorial fires being the deliverer from this evil.

5—But I do find that God teaches very plainly how we are to get rid of it. Paul says, "Put off the old man" (Eph. 4:22.) James says, "Lay apart all filthiness and superfluity of naughtiness" (James 1:21). John says, "The blood of Jesus Christ his Son cleanseth us from all sin," not part of some sin, but "all sin."

All these passages teach that we are to get rid of something that bothers us and hinders our spiritual life and show plainly that this work is not to be a slow, evolutionary process, but an instantaneous work wrought in the heart of the humble believer by the Holy Ghost.

Blessed be God! And the Bible further teaches that the one thing needful on our part to secure this operation of the Holy Spirit is an obedient faith "that laughs at impossibilities, and cries "It shall be done."

If this Bible teaching is true, then it is a matter that can be proven by experience. If one man proves it to be so, that establishes the Bible testimony against all the doubters in the world. All men used to believe the world was flat. Columbus rose up and said it was round, and he proved it against them all. There may be some ignorant old fogies yet who believe the world is flat, but they can prove it to be round, if they will take the trouble, and whether they prove it or not, their purblind unbelief does not change the fact.

Just so, the greater part of mankind believe that "the old man" is destined to live to the end, but as Paul says, "Their unbelief does not make the faith of God of none effect," and humble men and women are rising up every day to declare it is possible, and that all men can prove that he can be destroyed, if they will meet the conditions.

Oh, that we could get men to understand this! Oh, that we could get them to take counsel with faith and not with unbelief! Oh, that we could get them to see what Jesus really came to do!

I proved this fifteen years ago, and ever since I have been walking in a day that has no setting sun, and everlasting joy and gladness have been on my head and in my heart. Glory be to God.

It is no little Salvation that Jesus Christ came to work out for us. It is a "great Salvation," and it saves, hallelujah! It is not a pretence. It is not a "make-believe." It is a real Salvation from all sin and uncleanness; from all doubt and fear; from all guile and hypocrisy; from all malice and wrath! Bless God!

When I begin to consider it and to write about it, I want to fill the page with praise to God. The hallelujahs of Heaven begin to ring all through my soul, and my heart cries out with those four mystical beasts before the throne, "Holy, holy, holy, Lord God Almighty," and in spirit I fall down with "the four and twenty elders," and worship him that liveth for ever and ever, who has taken away my sins and destroyed the works of the devil out of my heart, and come to dwell in me. (Romans 8:2, 3, 4).

Finally, "Take heed, lest there be in any of you an evil heart of unbelief" "And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." "But we which have be-

lieved do enter into rest" (Heb. 3:12, 17, 19, and 4:3; 1 Thess. 5:17-24; Romans 12:1, 2; Heb. 10:35-39; 1 John 5:14, 15.)

### A Church Choir Smitten by the Holy Spirit.

One of the most conspicuous examples of a divine innovation upon the accustomed routine services of a certain city church was enacted some years ago. A Spirit-filled man had been invited to hold a series of meetings, and when he stood up to preach the first sermon he was deeply grieved at the formality he witnessed, and inwardly prayed God to break it up. The levity of the white-robed choir was especially distressing to him. Soon the Lord said, "Go on with the service, and I will take care of the choir." Afterward the Spirit of God fell on him in mighty intercession, and he heard a noise at his back, as though people were falling, chairs being upset and the like. When he ceased praying and opened his eyes he noticed that there was a penitential commotion in the audience, and that the members of the choir were stretched out in rows under deep conviction, calling on God for mercy. The next night scores of prostrate people, professors and non-professors of religion, wept and confessed sin. And again God saved, sanctified and baptized with the Holy Ghost.

Oh that the sin-slaying Holy Spirit would mightily fall upon all churches where a heartless service prevails and keeps people in the grip of the great enemy of souls. O Lord, let it come in veritable earthquake power!

A. W. ORWIG.

### The Fountain of Wisdom.

The character and piety of a home may well be judged by the books found on the table or in the library. If you go into a home and find books by Ingersoll or like characters, you are made to feel that there is unbelief in that home; if you find a library filled with light, trashy fiction, you will know there are no high ideals or holy thoughts about God or things eternal.

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## OUR BOYS AND GIRLS

### HOW EDDIE PREACHED.

"When I get big enough I'm going to be a preacher," said Eddie one day. "What is a preacher," asked grandma.

Eddie looked surprised. "Don't you know what a preacher is? A preacher is a man that tells people what the Bible means. And he says, 'Thirldy my brethren,' and everybody listens to him. It's nice to have people listen to you."

Grandma smiled. "I think you are big enough to preach now," she said. "Really and truly, grandma?" asked the little boy eagerly. "Yes, really and truly."

"I'm afraid not," said Eddie, after a few minutes of thought, "or I know how, and I don't."

"What does the preacher do first?" asked grandma.

"He takes a text and then he 'splains it. I can't do that."

"Oh, yes you can," said grandma. "Here is a good text for you to explain: 'Be ye kind one to another.'"

"There's nothing to 'splain 'bout that," said Eddie. "You just be kind to everybody, and that's all there is of it."

"A good text, though, for my little preacher's first sermon. I should like to have him preach from it for a week."

"Preach a week? Why, grandma, I can't."

"Can you be kind to everybody you meet for a week?"

Eddie looked thoughtful. "Would that be preaching?" he asked.

"It would be the very best kind. A good preacher has to preach in that way, or people will not listen to what he says in the pulpit."

"Well," said Eddie, with a sigh, "I suppose I can try, but I wasn't thinking 'bout that kind of preaching."

"You'll be showing everybody what that verse in the Bible means, you know," said grandma.

"It's not kind to the teacher to whisper in school," said Eddie, the next day, and he did not whisper once.

"It's not kind to Bridget to play along the road and keep my dinner waiting, either," and he hurried home from school.

"It's not being kind to mother when I don't do errands promptly," he said; and he did quickly and well whatever he was bid.

Every day and all day he thought about what was kind, and tried to do it.

The end of the week came. "How do you like preaching?" asked grandma.

"Why, I like it; but, grandma; I guess everybody must have been preaching 'bout that text for everybody has been so kind to me."—The Mayflower.

Dear Aunt Bettie: I wrote to you over a year ago and I wish to thank you for printing my letter. I will be twenty years old March 30. Do I have a twin? I would like to find one. I had a twin brother but he died when a baby. I have an older brother living. I have wavy brown hair and brown eyes. I will not take time to describe myself here but if any of the cousins would like to know me better I would be glad to hear from them. I will answer all letters received.

I have been taking The Herald about a year. Mother subscribed for it first. When her subscription expired I liked it so much that I did not want to do without it. I read practically all of the articles. I do not want to miss any of the good things in it. I am a Christian. When I subscribed for The Herald I was clerking in a store here. I had to hear so many things I did not like and meet people who were not like I would like to be and I felt the need of something to keep me in the right way. The Herald is a great help.

I went to Camp Sychar for my vacation last year and the year before. I hope to go this summer again. The sermons they preach there are wonderful. Every one of the meetings is

a help in some way. While there one wants to live right and it does not seem hard to do so. But after being away from the good atmosphere and having to mingle with other types of people it is easy to lose your enthusiasm. The Herald with its good sermons and other articles ever reminds me of my good resolutions I made at Camp and makes it easier to follow its teachings.

I wish all the cousins could read "In His Steps," by Sheldon, and "The Christian's Secret of a Happy Life," by Hannah Whitall Smith. Books like those inspire one to try harder to follow in his steps. Of course none of those can surpass the Bible though.

I enjoy playing the piano, especially the Camp Sychar hymns. I also like to take walks in the country in the spring when the first wild flowers bloom. This letter is getting long so I will close for this time. With love to Aunt Bettie and all the cousins,

Frances Holdren.

19 Maple St., Westerville, O.

Dear Aunt Bettie: I have been reading The Pentecostal Herald and enjoy it very much. We do not take it, but two dear old friends let us have the paper. I am a member of the Missionary Baptist Church. I am seventeen years of age. One of my favorite pastimes is reading or writing poetry. I am sending one of my poems that I would enjoy seeing on page ten. With best wishes to Aunt Bettie and all the cousins.

Nora Shipman.

Berryville, Ark.

### Influence.

Live a life so when departing  
To that far off hoped for clime,  
Some poor, weary, worn-out brother  
Might see footprints left behind.  
Footprints that would safely guide him

Through the darkness of the night,  
Guide him to the home eternal  
'Mid the everlasting light.

Live a life so when departed,  
And no more your feet shall roam;  
Others follow in your footsteps  
That will lead them safely home.

Live a life in going forward  
To the goal that lies ahead,  
Giving courage to another,  
Leaving footprints where you tread.

Live a life so good and useful  
That when from this world you part;  
Everyone will sadly miss you,  
Cast a shadow on their heart.

Live a life when age is creeping  
And the roses fade away,  
So the path that you are going  
Will grow brighter all the way.

Live a life so when departed  
And your body is at rest,  
That your friends will say about you  
By their living we were blest.

Dear Aunt Bettie: As I have never written a letter to The Pentecostal Herald I was wondering if you dear ones would like a word from me. I am a girl between the age of twenty and twenty-five. I would like a little space to tell you dear boys and girls how I do enjoy reading your letters. When I read your good letters I wonder how far along on the King's highway you are for your age. So many of the cousins tell us they are Christians. I am so glad to know that there are so many who are starting while young to serve the Lord. I know by experience it is the only life worth while. Let nothing turn you out of the way. There are so many ways Satan has to lead people to paths of sin. Should we do things because others do it? We have to say no when tempted to do the doubtful things, which lead us from the paths of Christian living. Let us, dear cousins, study God's precious word and do always the teachings of it, and if a thing is doubtful in our minds ask Jesus to lead us. We know when Jesus leads us we shall be kept from evil.

I haven't read many letters from Ohio. Wake up, boys and girls. I have lived in this State all my life and think it a good State. I can say I know without a doubt, that my name is written in the Lamb's book of

life. Praise his precious name for a know-so salvation. He is a wonderful Savior to me. Praise the Lord. I am a member of the M. E. Church. I want to do all I can for my Lord. I teach a class of boys and girls in our Sunday school. They are between the age of eleven and seventeen. Oh, that I might in some way lead these dear souls to Jesus. Remember me in your prayers, Aunt Bettie, and also you cousins that know the Lord, remember me. I thank God for The Herald. It has helped me so much, I can hardly wait for the next paper. I sure love good reading. The Lord sent a minister to our church filled with the Holy Spirit. He certainly is a man of God. He preaches in five churches, where the Lord is using him in a wonderful way. I thank God for sending him to us. He has preached here for several years. May the Lord bless him in his work. Let us all prepare and be ready when the Lord shall come to take us to our home prepared for us, that we may enter it. I have loved ones out of the ark of safety, but I am trusting the Lord for the salvation of their souls. I must go for this time.

Jesus is near,  
There is no friend like Jesus to comfort and cheer.

Lonely, no never, I'm never alone,  
For Jesus is with me wherever I roam.

Your Sister in Jesus.

Dear Aunt Bettie: I have been a reader of The Herald for a number of years and always enjoyed reading page ten. I am twenty-five years old. I have dark brown hair (not bobbed) fair complexion and blue eyes. My birthday is July 2. Have I a twin? I am a member of the Christian church. Who can guess my middle name? It begins with L and ends with E, and has six letters in it. I will be glad to correspond with all the cousins that care to write to me.

Edna L. Jones.

Rt. 3, Bellefontaine, Ohio.

Dear Aunt Bettie: Here's another wanting the rest to move over and give her room. I am seventeen years old and am in second year high school. My birthday was December 13, and if you cousins write to me I will tell you more than I have room for in this letter. I go to the Baptist Sunday school every Sunday. I would like to see this in print because this is my second letter. I will answer all letters received and I am hoping to receive letters from all of the cousins.

Bee Bratcher.

Box 173, Rockport, Ky.

Dear Aunt Bettie: Will you make room for an Ohio girl? My father takes The Herald and I enjoy reading page ten very much. I am ten years old and in the 5th grade at school. My birthday is Jan. 4. Have I a twin? If so please write and I will answer. I go to Sunday school every Sunday. My teacher's name is Mrs. Cora Schockey. Who can guess my middle name? It starts with L and ends with E, and has six letters in it. I hope Mr. W. B. is out fishing when this letter arrives. This is my first letter and I hope to see it in print. I will close and leave room for other boys and girls.

Inez L. Workman.

Rt. 3, Bellaire, Ohio.

Dear Aunt Bettie: As it has been over a year since I have written to The Herald, I want to write just a little. I'm glad to know Mr. Morrison is still improving; hope he will soon be able to go and win many more souls for Christ. We can look all around us and see so many we fear are traveling the broad road. As I was reading the Boys and Girls' Page I saw a letter from Halleine Smith, and I think it's a great lesson to the young people who are enjoying the dances and so many other sinful things of the world they call pleasure. After all there is no pleasure in them. Halleine, I don't know you, but I want to say you did the wisest thing you ever did when you gave your heart to God. It is a greater honor to have your name written in the Lamb's book of life than to see your name in the bright lights of Broadway. Wish that more of the boys and girls could see it that way. But so many of them seem

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to enjoy the pleasures of the world more than Christ. Oh, how my heart longs to see the sinner saved and I just want to say to you dear readers, if you have not, give your heart to God. Don't put it off, today is the day of salvation. I'm so glad for his saving and sanctifying power. I certainly do find a great joy and happiness in trying to live for Christ. He is all and all to me. He is with me in all my sorrows and trials. He goes with me from day to day. I praise him for his goodness and mercy to me. I do enjoy reading The Herald; think it a grand old paper. I just want to say before I close, to all the unsaved as you read, to just think, Where am I going to spend eternity. With love to all the readers and Aunt Bettie.

Mrs. Hattie Meadows.  
Walnut Cove, N. C.

Dear Aunt Bettie: This is the second time I have written to The Herald but I guess you have forgotten me; it has been almost two years so I guess I had better ask to join your happy band of boys and girls again. I am twelve years old. My birthday is Feb. 24. Who is my twin? My father is a Methodist preacher, he preaches the straight gospel of God and nothing else. I am happy to say that I have found Jesus Christ and am trying to serve him. I ask you all to pray for me that I may do more for Jesus and when our work here on earth is over that I may meet you all in that great land above. Ethel Miller, I will answer some of your questions. The Kingdom of God is in heaven. God's blessings come from the Kingdom of God. Religion comes from the Bible. Cain was the first son of Adam. I guess I will close before Mr. W. B. comes in. Love to Aunt Bettie and all the cousins, from your friend,

Yowlett Elizabeth Groscup.  
8901 First Ave., Silver Spring, Md.



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Mrs. C. F. N.: "Pray that I may be restored to health."

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### THINK

Of some friend or loved one who needs salvation, then invest 50c in the interest of their soul and send them The Herald until January, 1930.

### WANTED! A COUGH!

"Not a cough in a car-load"! is an advertisement of a certain brand of cigarettes. At the very low price of the 'little coffin nails' (or, is it cough-in' nails?), since they are turned out by the billions, in car-load lots; yet a car-load would cost a bit of money! And then, not to find even one cough-in (coffin) a car-load!!! Cough-in' (coffin) seems to come high that way. We must look elsewhere for our coughs. Perhaps a well known brand of cough drops may be a less expensive way.

And yet, the above is about the least objectionable of the numerous propaganda items put out by the tobacco trust. When they say that cigarettes are good for the throat, the nerves, etc., their advertisement should be excluded from the mails for spreading falsehood! When they say that cigarette-smoking promotes the slim figure, that is worse than decent lying! The cigarette propaganda of the tobacco trust, which many newspapers promote, is among the worst forms of diabolism now extant. Those would-be spiritual guides who tell us that "man is incurably religious," need a different word at the end. If much that marks the average man is religion, it is diabolism, of the devil.  
A. S. H.

## THE DEVIL ON THE RUN.

Men who are tempted do not find it so hard to believe in the devil. Who is it but the devil that can put a man into such straits? Who can so make him want to do the thing he knows he shouldn't do that he is almost willing to disgrace himself, his family and his friends for the sake of doing it? Yet he is not quite willing, for . . . . . what creatures we mortals are to have a conscience. What are we going to do with it? Stifle it? Drown it like a cat in a bag?

Well, if it is the devil that is causing us all this trouble, let us fight him. The Good Book says, "Resist the devil, and he will flee from you."

Who would not rather see the devil's back than to see his face?

We have a shining example in Jesus. He dismissed the tempter on short notice: "Get thee behind me Satan. Thou shalt worship the Lord thy God, and him only shalt thou serve." "Then the devil leaveth him." When God fills the soul the devil is crowded out. If we will live like Christ, we can see Satan's back growing smaller in the distance.

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Glenn Welmer Douglass.

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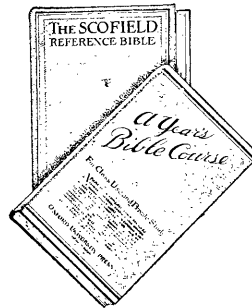


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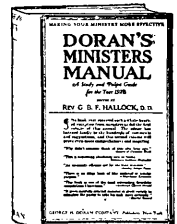
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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson VII.—August 18, 1929.

Subject.—The Return from Captivity. Ezra 1:1-6; Psalm 126.

Golden Text.—The Lord hath done great things for us; whereof we are glad. Psalm 126:3.

Time.—About B. C. 536.  
Place.—Babylon.

Introduction.—The Babylonish captivity began B. C. 606, when Nebuchadnezzar carried away the first group of captives, and ended in the first year of Cyrus.

About B. C. 712 Isaiah prophesied (44:28 and 45:1) that Cyrus would liberate the Jews from captivity, and that under his rule Jerusalem should be rebuilt. This was more than 100 years before Nebuchadnezzar conquered the city and carried away the first captives.

In the early part of the captivity, when the Jews were hoping for release, Jeremiah sent them a message (chapter 29:10-14): "For thus saith the Lord, That after seventy years I will visit you." The promise was that at the end of that long period they would be permitted to return to their home land. Very few of the older ones ever saw Jerusalem again.

We see the bitterness of their grief in captivity in the 137th Psalm: "How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." On the other hand, their unbounded joy when the captivity ended is seen and felt in Psalm 126: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. . . The Lord hath done great things for us; whereof we are glad." The contrast is almost a resurrection from the dead.

## Comments on the Lesson.

1. In the first year of Cyrus.—Cyrus was the chief ruler; and Darius was a sub-king. This was about the year 536 B. C. The word of the Lord by Jeremiah.—Chapters 29:10-14. The prophet claims divine inspiration here. Note that Jehovah "stirred up the spirit of Cyrus king of Persia." Long years before he was born God called him by name, and assigned him this task; and now that he has come, God uses him to overthrow the Babylonian government, and to set Israel free. His word stands secure forever. Our little modernistic blacksmiths may wear out their man-made hammers beating on it, but the blessed old anvil will never chip nor crack while God lives.

2. Jehovah's charge to Cyrus was clear: "He hath charged me to build him an house at Jerusalem, which is in Judah." I wonder if God spoke to him directly. He may have been familiar with the writings of the Jewish prophets; and, if so, could have drawn his conclusions from them.

3. He is the God.—Cyrus seems to set no store by heathen gods. I wonder if he really believed in Jehovah. This verse points the way to real liberty.

4. Note the broad sweep of this order. Cyrus is calling for all sorts of valuable things that might be needed

in rebuilding God's temple in Jerusalem. He surely meant business.

5. The chief of the fathers of Judah and Benjamin.—These were the two tribes that formed the kingdom of Judah. Priests and Levites.—Some part of the tribe of Levi went into Babylonish captivity; but what part, is a question. Even in captivity God did not leave them without their spiritual leaders. Ezekiel was one of this number.

6. Beside all that was willingly offered.—I judge that the things mentioned in the preceding part of this verse were given in obedience to the command of King Cyrus. Many other things came in as freewill offerings. No doubt both Jews and Babylonians joined in the giving.

As we pass from the study of these six verses it may be well to state a few things that properly belong to the introduction. While Ezra wrote this book, he was not the leader of the first group that returned to Jerusalem. Zerubbabel seems to have led this early group. See chapter 2:1, 2. This first venture failed. The work of rebuilding was stopped by the instigation of Jewish enemies, for a number of years. Ezra did not return till several years later. From Artaxerxes Longimanus "he received letters, money, and every desirable help, and went at the head of a large party of returning exiles to Jerusalem, B. C. 457." In this lesson we are to keep our attention upon Zerubbabel instead of Ezra, the author of the book we are studying.

The first three verses of Psalm 126 are clear and beautiful. Comment can add little to them; but the last three verses call for some explanation.

4. Turn again our captivity.—That sounds as though they were yet in captivity, but not so. When Cyrus' decree of liberation was published all the Jews were made free, but multitudes of them chose to remain in Babylonia; and the psalmist is praying God to turn them back home. They had settled down at homes and business in the land of captivity, and did not wish to leave. As the streams in the south.—Water courses that filled up with a rush in times of heavy rains. The writer is calling for a great, rushing stream of his people to return and rebuild the waste places in their sacred homeland.

5. They that sow in tears shall reap in joy.—They wept their way to Babylonia, and waited there for 70 years; but now they are retracing their steps to Jerusalem laden with rich gifts for the rehabilitation of their beloved city.

6. This verse is of broad application. It applied to the exiled Jews; but it also applies to Christian workers in all times. It is the weeping laborer who brings his sheaves back with him. Only broken-hearted preachers are worth while; others would better plow in the fields.

## NOTICE!

Have some time for revivals and camp meetings not yet taken. Can furnish best of reference as to preaching and soul winning. My terms are an invitation. Am not on the shelf nor in a rut.

B. F. Pritchett,

Conf. Evangelist, East Oklahoma Conference, Stonewall, Okla.

## EVANGELISTIC AND PERSONAL.

Fred Alexander: "Graduating from Asbury this June the Lord fairly pushed me into the evangelistic field with one of the Methodist Evangelical League tents. I did not expect to like the work but the Lord has blessed so richly in my own soul and in the salvation and sanctification of a few other souls that I feel that perhaps this is the work God would have me to do until I go to the mission field. We held a two-weeks' campaign at Roxbury, Ohio. After July 28th I will be free to go anywhere. My permanent address will be Wilmore, Ky."

The revival at Raceland being conducted by the pastor and Rev. J. B. Kendall is attracting large crowds. Rev. Kendall is a man of wide experience and is doing some great preaching. He is one of the general evangelists of the M. E. Church, South, and pastor and people are delighted in securing the services of such a man for Raceland. There will be congregational singing and Rev. Kendall's great messages at 8:00 o'clock all this week and next.

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The Southwest Holiness camp meeting will be held at Salem, Va., Aug. 30-Sept. 8. Workers: Joseph Owen, Harvey Wood, from Korea, and others. Pray that many may receive the gift of the Holy Ghost. Everybody welcome. Mrs. J. B. Camden, Sec.-Treas.

The Hancock County Camp Meeting Association—The thirty-third annual camp meeting will be held on their beautiful camp grounds A. P. Byal Park, Findlay, opening on Thursday evening, August 8. Sermon 7:30 and closing on Sunday evening, August 18, 1929. The workers are Rev. J. E. Shannon, Santa Ana, Calif.; Rev. C. W. Butler, Cleveland; Prof. N. B. Vandall, song leader, Akron; Miss Winifred Henenway, Young People's instructor, Farmer, Ohio. Miss Florine Ewing, pianist, Findlay.

The Dundy, Chase and Perkins Co., Holiness Association will hold their 19th annual camp at their grounds near Imperial, Neb., North of D. L. D. highway on August 16-25. Rev. E. A. Lacour, University Park, Ia., evangelist. Rev. Truesdell, Wauneta, Neb., leader of song. Miss Pauline Koertner of Roseland, Neb., in charge of the children's work. Jno. J. Kitt, Sec., Wauneta, Neb.

## WANTED!

The name and address of one or more young preachers to whom we can send The Pentecostal Herald. If in sending these to us you want the privilege of paying for them, you may do so on our 50c proposition. Or, if you have some money to invest and haven't the names, we shall be glad to supply them.

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She was one of the most successful workers with boys and girls of her day. The churches and public schools always welcomed her. She was also a great lecturer and preacher. The sermon above referred to was taken down by a short hand reporter and is now published in two issues of The Pentecostal Herald of Louisville, Ky. The two copies will be mailed to one address for ten cents, four copies fifteen cents. You can send postage stamps. All orders should be addressed to S. B. Shaw, 101 Alton Ave., Salem Park, Indianapolis, Indiana.

## TESTIMONY.

Mrs. J. J. Childers: "I am impressed to write a few lines to your grand paper, The Pentecostal Herald, which has been a welcome visitor in our home for more than 30 years. The Herald has proved a real benediction to us as we read its sacred pages. I don't know of any paper that has been such an inspiration to me. I am truly sorry to hear of Dr. Morrison being sick again. I am asking the Lord to restore him to his much needed health as he is such a soul winner for Jesus. But I am only asking that the will of our God be done. I can't think of anyone who would be missed more than Dr. Morrison. I can well remember when he used to go to Waco camp and his wonderful sermons were an inspiration to all who listened to him. May the Lord touch his body and heal him, if it be in accord with his will.

"I want to ask that I be remembered in the prayers of The Herald family. I have not been well for some time as I had a severe attack of flu in February, but I am able to be up most of the time. The Lord has been so good to me all along life's journey. I was 75 years of age Feb. 4, and I can say I love God, and the joy of my heart is to be in his service. I want to do all I can to spread scriptural holiness over our nation. I have tried in my weak way to live for God for more than a half century; have been sanctified for 35 years."

Mrs. G. W. Gordon: "Jesus never seemed more precious than today. The old account was settled long ago when I was 11 years old, and three days after God sanctified me. There is nothing in this world so progressive as real Bible salvation. The vision of Jesus is ever before me when I pray, and some day I shall see him face to face, then he will tell me some things that I shall never know here."



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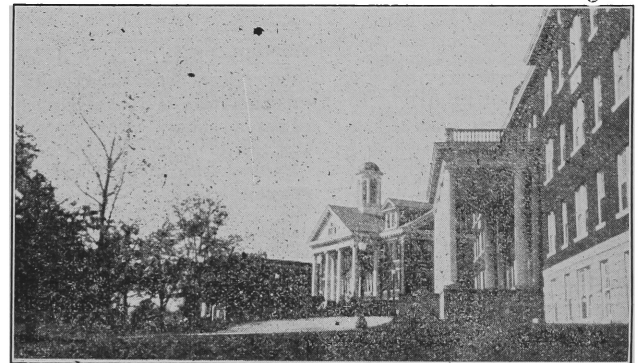
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Ramsey, Ind., August 15-25.  
Cincinnati, Ohio, Oct. 6-20.  
Beech Grove, Ark., Aug. 27-Sept. 8.

**MCBIE, ANNA E.**  
(230 S. Fire, Blvd., Akron, O.)  
Mt. Vernon, O., Aug. 8-18.

**McKIE, MARK S.**  
(Holt, Michigan)

**MCNEESE, H. J.**  
(New Brighton, Pa.)

**MANLY, IRVIN B.**  
(401 Cosmos Street, Houston, Tex.)

**MATHIS, I. C.**  
(2823 Troost Ave., Kansas City, Mo.)  
Woodward, Okla., August 8-13.  
Oakland City, Ind., Aug. 23-Sept. 1.  
Cape May, N. J., Sept. 6-15.

**MAWSON, RUSSELL K.**  
(Singer and Pianist)  
(202 N. Lexington Ave., Wilmore, Ky.)

**MAXWELL, SAM.**  
Cambridge, Mass., July 9-Aug. 16.  
Morganton, N. C., August 18-Sept. 2.  
Wentworth, N. C., Sept. 2-10.

**MILBY, E. C.**  
(Song Evangelist, Greensburg, Ky.)  
Normal, Ill., Aug. 23-Sept. 1.  
Flovilla, Ga., Aug. 8-18.

**MILLER, REV. AND MRS. F. E.**  
(Lowville, N. Y.)

**MINGLEDOERFF, O. G.**  
Okaganog, Wash., Aug. 1-11.

**MOFFITT, E. J.**  
Streets, Va., July 31-August 11.

**NORRIS, JOHN.**  
(1001 Cooper St., Camden, N. J.)

**OWEN, JOHN F.**  
(Taylor University, Upland, Indiana)  
Indian Springs, Ga., Aug. 8-18.  
Circleville, O., Aug. 23-Sept. 1.  
Eric, Pa., Sept. 2-15.  
Rochester, Pa., Sept. 28-Oct. 20.

**PARKER, J. R.**  
(415 N. Lexington Ave., Wilmore, Ky.)  
Oswego, S. C., August 6-18.  
Open dates, Aug. 19-Sept. 1.

**PATZSCH, EDDIE E.**  
(Song Evangelist)  
(624 Oak St., East Liverpool, O.)  
Hammondsville, Ohio, Sept. 1-15.

**POCOCK, B. H.**  
Cleveland, Ohio, Aug. 28-Sept. 1.

**POLLITT, S. H.**  
(Amelia, Ohio)  
Salina, Ky., July 28-August 11.  
Salvia, Ky., August 15-September 1.

**QUINN, IMOGENE.**  
(809 N. Tuxedo St., Indianapolis, Ind.)

**RAYL, C. E.**  
(Evangelistic Singer)  
(413 E. 25th St., Huntington, W. Va.)

**REDMON, J. E. AND ADA.**  
(1049 King Ave., Indianapolis, Ind.)  
Oregon, Wis., Aug. 9-26.  
California, Ky., Aug. 30-Sept. 8.

**REED, LAWRENCE.**  
(Damascus, Ohio)  
Clinton, Pa., Aug. 2-11.  
Circleville, O., Aug. 21-Sept. 1.

**REID, J. V.**  
(2912 Meadowbrook Drive, Ft. Worth, Texas)  
Fayetteville, Ark., Aug. 11-25.

**REES, PAUL S.**  
(2014 W. Hancock, Detroit, Mich.)  
Eldorado, Ill., August 2-11.  
Wichita, Kan., Aug. 16-25.  
Gaines, Mich., August 30-Sept. 8.

**RICE, LEWIS J. AND EDYTHE.**  
Ladoga, Ind., July 25-Aug. 11.  
Hammond, Ind., Aug. 14-18.

**RIGGS, HELEN G.—BONINE, GRACE O.**  
(Vandalia, Mich.)

**RING, O. F.**  
(724 9th Ave., New Brighton, Pa.)

**ROBERTS, T. P.**  
(321 Bellevue St., Wilmore, Ky.)  
West Union, Ohio, August 15-25.

**ROBERTS, C. PRESTON.**  
(713 College Ave., Des Moines, Ia.)  
Climbing Hill, Iowa, Aug. 9-18.

**ROOD, PERRY.**  
(Middleport, Ohio.)  
Cardington, Ohio, July 31-Aug. 11.  
Columbus, Ohio, Aug. 28-Sept. 1.



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**ROOD, DWIGHT A.**  
(Vermontville, Mich.)

**RUSSELL, MAE**  
(Morrliton, Ark.)

**ST. CLAIR, FRED.**  
Bessemer, Ala., July 28-Sept. 1.

**SANFORD, E. L.**  
(202 Engman Ave., Lexington, Ky.)

**SHAW, BLISS R. AND MARY.**  
(1261 Nordyke Ave., Indianapolis, Ind.)

**SHANK, MR. AND MRS. R. A.**  
(191 No. Ogden Ave., Columbus, Ohio.)  
Romeo, Mich., August 15-25.  
Kampsville, Ill., Aug. 15-25.

**SHARROW, C. E. AND NEVA B.**  
(1322 W. Monroe St., Decatur, Ind.)

**SHULMAN, E. E.**  
(5419 Bushnell Way, Los Angeles, Calif.)  
Lima, Ohio, Aug. 1-11.  
Millersburg, Ohio, Aug. 15-25.  
Huntington, W. Va., Sept. 1-15.

**SHULMAN, MISS JULIA A.**  
(5419 Bushnell Way, Los Angeles, Calif.)  
Lima, Ohio, August 1-11.  
Hopkins, Mich., August 15-25.  
Huntington, W. Va., Sept. 1-15.

**SMITH, BUDY JEFF.**  
(135 Henderson, Hot Springs, Ark.)

**SPARKS, BURL.**  
(Song Evangelist)  
(Mannington, W. Va.)

**SPELL, C. K.**  
(Kirbyville, Tex.)  
Ford's Chapel, (Lufkin, Tex.) Aug. 2-11.

**SURBROOK, W. L. AND WIFE.**  
(Kingswood, Ky.)  
Hutchinson, Kan., (camp) Aug. 2-11.  
Frankfort, Ind., Aug. 9-18.  
Hopkins, Mich., Aug. 23-Sept. 1.  
Kingswood, Ky., Sept. 1-8.

**SWEETEN, HOWARD W.**  
(Ashley, Ill.)  
Alexandria, Ind., Aug. 9-19.  
Richland, N. Y., Aug. 21-Sept. 2.

**THE LAMP EVANGELISTIC PARTY.**  
Springerton, Ill., Sept. 8-22.

**TEETS, ODA B.**  
(Aurora, W. Va.)

**THOMAS, W. E.**  
Marion, Ky., July 17-Aug. 11.  
Clinton, La., August 10-25.  
Franklin, Ky., August 27-Sept. 11.  
Tompkinsville, Ky., Sept. 13-27.

**THORNTON, B. A. AND WIFE.**  
(Hattiesburg, Miss.)

**UTHE, W. F.**  
(Singing and Preaching Evangelist)  
(416 S. Broadway, Watertown, S. D.)

**VANDESSALL, W. A.**  
(Findlay, O.)

**VANDALL, N. B.**  
(303 Brittan Rd., Akron, Ohio)  
(Song Evangelist)  
Findlay, Ohio, Aug. 8-18.

**WELSH, H. W.**  
(Olivet, Ill.)

**WELLS, KENNETH AND EUNICE.**  
(Taylor University, Upland, Ind.)  
Mt. Vernon, O., Aug. 9-18.  
Beckham, Okla., Aug. 23-Sept. 1.  
Newton, Kan., Sept. 5-15.

**WHITE, MR. AND MRS. PAUL.**  
(Singing Evangelists and Musicians)  
(Box 204, Highland Park, Ill.)

**WHITCOMB, A. L.**  
(221 Euclid Ave., Long Beach, Cal.)  
Sherman, Ill., Aug. 8-18.  
Normal, Ill., Aug. 23-Sept. 1.  
Greenville, Tenn., Sept. 8-15.

**WILDER, W. RAYMOND.**  
(Song Evangelist)  
(Wilmore, Ky.)  
Bedford, Ky., August 2-11.  
Herdon, Va., August 14-25.

**WILSON, D. E.**  
(557 State St., Binghamton, N. Y.)  
Frankfort, Ind., August 8-18.  
Charleston, Ill., Aug. 23-Sept. 1.  
Athens, Pa., Sept. 2-15.  
Napoleon, Ohio, Sept. 18-29.

**WILCOX, PEARL E.**  
(Song Evangelist)  
(Stockport, Ohio)

**WILLIAMS, L. E.**  
(Wilmore, Ky.)  
Donnellson, Ill., July 25-Aug. 11.  
August 10-September 2, open.

**WILLIAMS, FRED G.**  
(1016 Beulah Ave., N. E., Cleveland, O.)

**WIREMAN, C. L.**  
(717 Scott Blvd., Covington, Ky.)  
Bloom, Ky., August 8-18.  
Alexandria, Ky., Aug. 20-Sept. 2.  
Winchester, Ky., Sept. 4-7.  
Open dates, Sept. 8-21.

**WISEMAN, P.**  
(410 Bank St., Ottawa, Canada)  
Shawville, Que., Aug. 4-11.  
Stonboro, Pa., August 13-22.  
Delanco, N. J., Aug. 24-Sept. 2.

**WOOD, E. E.**  
(724 John Street, Jackson, Mich.)

## Camp Meeting Calendar

**ALABAMA.**  
Hartselle, Ala., Aug. 15-25. Workers:  
Rev. J. B. Kendall, Rev. Joseph Owen,  
Rev. Harry W. Blackburn, song leader.  
For information address, L. O. Waldsmith,  
Secretary.

**ARKANSAS.**  
Batesville, Ark., August 15-25. Revs.  
Theo. and Minnie E. Ludwig, evangelists,  
with Rev. Y. D. Whitehurst, pastor of  
Nazarene Church, and local help. Write E.  
A. Mashburn, Cor.-Sec.  
Magnolia, Ark., Aug. 9-18. Workers:  
Rev. O. H. Callis, Mrs. Callis, young people's  
worker, and Rev. A. H. Wade in  
charge of singing and music. Address,  
Mrs. A. A. Pittman, Cor.-Sec., Magnolia,  
Ark.

**FLORIDA.**  
Orlando, Fla., Feb. 27-March 9, 1930.  
Workers: Rev. H. C. Morrison, D.D., and  
Rev. Joseph H. Smith. Prof. Kenneth  
Wells and wife will have charge of the  
music. Address Rev. E. C. Willis, Box  
1944, Orlando, Florida.

**GEORGIA.**  
Indian Springs, Ga., August 8-18. Leaders:  
Rev. H. C. Morrison, D.D., Rev. John  
Paul, D. D., Rev. J. E. Owen, D. D.,  
Rev. Jere M. Glenn, D.D.; leader of young  
people's work; Mr. Hamp Sewell, director  
of music; Woman's Quartet, Taylor University,  
special music. Address Mr. R. F.  
Burden, Pres., Macon, Ga.

**ILLINOIS.**  
Kampsville, Ill., August 15-25. Workers:  
Rev. C. H. Stalker, Rev. B. T. Flannery.  
Song leaders and children's workers, Mr.  
and Mrs. R. A. Shank. Write Elba Foiles,  
Sec., Kampsville, Ill.  
Springerton, Ill., August 29-Sept. 9.  
Workers: Rev. W. R. Cain and Rev. C. E.  
Toney and wife. Prof. B. D. Sutton and  
wife, song leaders. Frank Doerner, Norris  
City, Ill., Sec.

**INDIANA.**  
Bonnie, Ill., August 15-25. Workers:  
Rev. Bona Fleming, Rev. Tilden L. Glad-  
dis, Moser Sisters, trio musicians, song  
leaders. W. T. Lawson, Cor. Sec., 1205  
N. Maple St., Benton, Ill.  
Sheridan, Ill., August 8-18. Workers:  
Rev. A. D. Whitcomb, Rev. G. B. Wil-  
liamson, Mrs. Della B. Stretch, children's  
leader, Rev. G. Edward Gallup, song lead-  
er. President, Grover Williams. Address  
Mrs. Julia Short Hayes, Sec., 2217 E. Capito-  
line Ave., Springfield, Ill.  
Eldorado, Ill., August 1-11. Workers:  
Rev. Thos. E. Harper, Rev. E. E. Mont-  
gomery, Dr. J. L. Brasher, Rev. Paul S.  
Rees and Rev. C. C. Rineberger and wife.  
J. M. Keasler, Cor.-Sec., Elmhurst, Ill.  
Normal, Ill., August 23-Sept. 1. Workers:  
Rev. A. L. Whitcomb, Rev. C. B. Pugett,  
Miss C. E. Cooley, children's worker. E. C.  
Milby, song leader. President, Mrs. Della  
B. Stretch. Address Mrs. Bertha G. Ash-  
brook, Sec., 451 West Allen St., Spring-  
field, Ill.

**KANSAS.**  
Ramsey, Ind., August 15-25. Workers:  
J. B. McBride and Guy Wilson. C. C.  
Rineberger and wife, song leaders; Mrs. J.  
C. Gray, children's worker. Address Geo.  
F. Pinaire, Sec., Ramsey, Ind.  
Bryantburg, Ind., Aug. 7-18. Workers:  
Rev. O. C. Brown and family. Write C. E.  
Creek, Rt. 1, Madison, Ind.  
Oakland City, Ind., August 23-Sept. 2.  
Workers: Rev. Mathis, Earl Dulany.  
Song evangelists, Rev. Schell and wife.  
Write Mrs. Maud Yeager, 519 East Broad-  
way, Princeton, Ind.  
Frankfort, Ind., August 9-18. Workers:  
Rev. B. G. Finch, Rev. C. L. Slater, Rev.  
David Wilson, Rev. Walter Surbrook.  
Rev. C. D. Jester, chorister. Write Rev.  
Ray Smith, 815 North 11th St., Richmond,  
Ind.

**IOWA.**  
Keokuk, Iowa, August 15-25. Rev. Anna  
L. Spann in charge. Address Mrs. F. A.  
Oltar, Sec., 1027 Times St., Keokuk, Ia.

**KANSAS.**  
Palco, Kan., August 15-25. C. W. Ruth,  
evangelist, other workers and singers will  
be in this great camp. Write Rev. E. L.  
Duby, Palco, Kan.  
Rice, Kan., August 21-Sept. 1. Workers:  
Rev. and Mrs. O. H. Callis, assisted by  
other talent and local help. Address E. L.  
Henderson, Sec., Rice, Kan.  
Wichita, Kan., August 15-25. Workers:  
Rev. C. H. Babcock, Rev. Paul Rees, Rev.  
Mrs. E. D. Bartlett, Prof. B. D. Sutton  
and wife. W. R. Cain, Sec., 515 Vine St.,  
Wichita, Kan.

**KENTUCKY.**  
Carthage Ky., August 30-Sept. 18. Work-  
ers: Rev. Mattie Wines, Rev. J. E. and  
Ada Redmon, Rev. Horace A. Booker.  
Write J. R. Moore, Pres., California, Ky.  
Lawson, Ky., August 23-Sept. 1. Work-  
ers: Revs. W. C. McIntire, C. E. Vincent.  
Music in charge of Mt. Carmel workers;  
pianist, John McIntire. Miss Mary Van-  
diver, Sec., Lawson, Breathitt Co., Ky.

**MAINE.**  
Robinson, Maine, August 9-18. Workers:  
Rev. H. V. Miller and ministers of the  
Ref. Bap. Church, others. Write Rev.  
H. C. Archer, North Head, N. B.

**MASSACHUSETTS.**  
North Reading, Mass., August 31-Sept. 2.  
The workers are to be from among the  
young preachers and singers of the Dis-  
trict. For information write Rev. L. B.  
Byron Dist. Pres., Livermore Falls, Maine.

**MICHIGAN.**  
Bellaire, Mich., August 21-Sept. 1. Revs.  
Zike, Myers and party will have charge.  
For information write Rev. A. W. Baker,  
Secretary, Bellaire, Mich.  
Gaines, Mich., August 23-Sept. 1. Work-  
ers: Rev. Paul Rees, Dr. H. C. Morrison,  
(provided he is able) Rev. Art E. Miller,  
Rev. Clara G. Ford, Dr. W. Butler.  
Mrs. Grace B. Henkens and others. Write  
to Mrs. Grace Millard, Sec., 614 W. Mich.  
Ave., East Lansing, Mich.  
Hopkins, Mich., Aug. 22-Sept. 1. Work-  
ers: Rev. T. M. Anderson, Rev. W. L.  
Surbrook, Mrs. Fuls Sheeham in charge  
of children and young people. Mr. and  
Mrs. A. H. Johnston, in charge of music.  
Miss Lillian Scott, pianist. Write Dr. L.  
E. Heasley, Secretary, Grand Rapids,  
Mich.

**MISSOURI.**  
Maybee, Mich., August 8-18. Workers:

Wm. O. Nease, C. V. Holstein, H. F.  
Woods, E. O. Rice. Address Mrs. Clara  
Palmer, 544 Thompson St., Ann Arbor,  
Mich.

Gladwin, Mich., August 8-18. Evangelist  
Rev. I. N. Toole. Write J. Warren Kays,  
Pres., Gladwin, Mich.

**MISSISSIPPI.**  
Cleveland, Miss., August 8-18. Workers:  
Rev. W. R. Platt and wife, preachers. Mrs.  
Robbie Fleming, pianist, Miss Elsie Brink-  
ley, choir director. Mrs. S. C. Taylor, Sec.  
Waynesboro, Miss., Aug. 16-25. Preacher  
in charge, Evangelist R. A. Young and  
other workers. Mrs. J. E. Moody, Sec.

**NEW JERSEY.**  
Glassboro, N. J., August 8-18. Work-  
ers: J. F. Woods, Jack Donovan, and oth-  
ers. Address Mrs. Wm. Gallagher, 40  
Mistle Ave., Pitan, N. J.  
Erma, N. J., Sept. 8-15. Workers: Rev.  
J. C. Mathis, Rev. G. Howard Rowe and  
wife. Write Earl Woolson, Cape May,  
R. D. N. J.

**NEW YORK.**  
Local Preacher's Holiness Camp Meet-  
ing, Delancey, N. Y., August 23-Sept. 2.  
Workers: Rev. Ray N. Johnson, Rev.  
Peter Wiseman, Special singers. Male  
Quartette. Orchestra.

**NORTH CAROLINA.**  
Cofax, N. C., August 16-25. An efficient  
corps of workers will be present. For in-  
formation and data write Eber E. Cude,  
Sec., Cofax, N. C.

**OHIO.**  
Findlay, Ohio, August 8-18. Workers:  
Rev. J. E. Shannon, Rev. C. W. Butler,  
Prof. N. B. Vandal, Rev. Miss Winnifred  
Hemenway in charge of young people.  
Miss Florine Ewing at piano. Write G.  
W. Egbert, Sec.-Treas., Findlay, Ohio.  
Circleville, Ohio, August 23-Sept. 1.  
Workers: Dr. John A. Owen, Rev. Law-  
rence Reed, Rev. Charles Slater, E. A.  
Keaton, Sec., 451 N. High St., Chillicothe,  
Ohio.

**PENNSYLVANIA.**  
Millersburg, Ohio, August 15-25. The  
Sheeham Evangelistic Party will be in  
charge as workers. O. O. Herron, Sec.,  
Millersburg, Ohio.

**OKLAHOMA.**  
Alva, Okla., August 30-Sept. 8. Evangel-  
ist L. L. Waddell; song leader, Rev. Carl  
Byrd. John E. McGraw, Sec.  
Blackwell, Okla., August 23-Sept. 1. Workers:  
Rollo D. Wise, evangelist; Arthur Calhoun,  
song leader. John B. McGraw, Sec.  
Blackwell, Okla., Aug. 22-Sept. 2. Work-  
ers: Rev. C. H. Babcock, Rev. T. C. Hen-  
derson, and Rev. Floyd Nixon, song lead-  
er. Write to Mrs. A. L. Wright, 307 E.  
College, Blackwell, Okla.  
Thomas, Okla., Sept. 19-29. Workers:  
Rev. C. M. Dunaway, evangelist, Mr. and  
Mrs. Ben Sutton, song leaders. Address  
Miss Anna Kraybill, Sec., Thomas, Okla.

**TENNESSEE.**  
Louisville, Tenn., September 1-15. Work-  
ers: C. M. Dunaway, H. A. Forester, Mrs.  
H. A. Forester, song leader and soloist.  
Miss Flora Alfred, pianist. Mrs. Walter  
Fouche, Secretary.  
Greeneville, Tenn., Sept. 5-15. Workers:  
Rev. A. L. Whitcomb, Miss Alma L. Bud-  
man and Miss Pearl Wilcox, song leaders.  
Write Mrs. Flora Willis, Sec., Greene-  
ville, Tenn.

**TEXAS.**  
Atlanta, Texas, August 9-18. Workers:  
Rev. Warren C. McIntire, Kendall White  
and wife, song leaders. Mary E. Perdue,  
Sec.

**VERMONT.**  
Johnson, Vt., August 16-25. Workers:  
Rev. J. C. Long, Abbie J. Lawrence, Rev.  
James Jones, Rev. C. R. Sumner. Ruth  
Belmont, organist. Local pastors will as-  
sist. Rev. C. R. Sumner, Sec.-Treas.,  
Moorea, N. Y.

**VIRGINIA.**  
Drainesville, Va., August 16-25, inclu-  
sive. Workers: Rev. W. A. Grogg, Rev.  
Raymond Wilder. Address Anna L. Hyatt,  
Sec., Herndon, Va.  
Locust Grove, Va., August 22-Sept. 1.  
Workers: Rev. W. C. Diggs, Rev. H. A.  
Frederick. For information write Mrs.  
Lillie R. Bowles, Sec., Locust Grove, Va.  
Spotsylvania, Va., August 16-Sept. 1.  
Workers: Rev. G. G. Flexner, Rev. W. L.  
King, Rev. B. B. King, Rev. Bessie B. Lar-  
kin, Rev. W. J. McLaughlin, Rev. J. W.  
Heckman. Miss Winnie Thompson, Vi-  
olinist, Rev. E. C. Hoey, Pianist. Mrs. W.  
L. King, Mrs. G. B. King, Merton Steel-  
man, Children's Meetings. Sec., Spotsylvania, Va.  
Berlie K. Andrews, Sec.

**WASHINGTON.**  
Orchards, Wash., August 4-19. Workers:  
Rev. David L. Fenwick and Rev. F. P.  
Johnston. Miss Ethel Lou Toy, young  
people's worker. Address, Mrs. J. Howard  
Porter, Sec., Orchards, Wash.

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We pass this way but once, so let's make our time and efforts count for God and souls. Try to induce some one to subscribe on the special 50c offer till January. Invest 50c of the Lord's money and send the paper to some one; then pray God to bless the message THE HERALD carries to the good of that soul.

Dear HERALD readers, what we do must be done quickly. The special subscription period is rapidly slipping away, souls are passing into eternity, many of them lost, and it behooves us to get desperately in earnest to offer the Bread of Life to as many as will receive it.

Think NOW of some loved one or friend who needs soul food, and either ask them to subscribe or send them the paper until January. Seemingly small things count for much in the service of the King.

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# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.  
Mrs. H. C. Morrison, Associate Editor

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## EXCEPT YE FORGIVE.

By The Editor.

**O**UR Lord Jesus teaches us very clearly that if we would expect forgiveness we must grant forgiveness. The door of mercy is closed against the unmerciful. There is no promise anywhere in the teachings of Jesus that the prayer of the unforgiving and the unmerciful will be heard.

We judge from the teachings of our Lord that about one of the most important things in the individual Christian character, life and practice, is forgiveness, an attitude of kindness and mercy toward our fellowbeings; and mark you, this must be toward the unworthy.

It is a very common thing among people who appear to be good, and who believe themselves to be very genuine in Christian character, to say, "If he or she were worthy I would gladly do this or that." Does the true spirit of mercy look after worthiness and wait to dispense its assistance until some one is found who is worthy? How about God's attitude toward us? Should he refuse to hear our prayers, to forgive our sins, and to bless us until we make ourselves worthy, would we have any basis at all for hope of help?

Jesus taught nothing more definitely than that we are to love our enemies; we are to pray for those who spitefully use us. We can think of nothing more dangerous and destructive to a peaceful, happy, religious experience than that we should allow the spirit of envy, jealousy, and opposition to any one of our fellowbeings, to come into our hearts and influence our lives, so that we come to wish evil toward anyone; and if we hear of their misfortune, feel a thrill of gladness, and say within ourselves, "he or she got what was coming to them."

I well remember a brother in tears telling me that when he got sanctified and wanted to set up the family altar his wife objected and he believed that his wife's mother, who was living with them, was encouraging his wife to oppose him in his desire for family prayers. I tried to comfort him, exhorted him to be patient, to break down their opposition by living a beautiful life before them; by letting them see the great change that had come to him. He stammered out between his sobs, that, if his mother-in-law did not quit interfering with his family affairs, he was going to pray God to take her out of the way. I think that was a rather modest way of saying he was going to ask God to kill the old lady. I could but be amused. Of course, if the brother had knocked her on the head with a baseball bat it would have stopped her activities, but he no doubt would have been brought before the court and, in all likelihood, sent to the penitentiary; but he thought or, at least seemed to think, that God could kill the old woman for him and get away with it. A very dangerous state of mind.

Looking backward, I remember at least twice in my young ministry to have felt a bit of jealousy. It was toward two young ministers about my own age. I loved and admired the young brethren, but they were becoming very popular, and it occurred to me they were appreciated a bit beyond their merit. To listen to their praise in the mouth of my friends, became a bit painful. To tell the plain truth, I suffered; I began to get a grudge against these men. I was ready to point out their weaknesses, to call attention to their faults; to wonder why, out loud, that men of such limited abilities could be so popular, could draw such crowds of admiring listeners, and could be in such demand. I became frightened; my attitude toward those dear brethren was destroying my peace and hindering my love for them. This state of mind was short-lived. I prayed it away, and my heart got happy. I forgot their faults, I enjoyed their ministry, I appreciated their value, I delighted to see them go forward successfully. I formed for them a life-long love. One of them has passed to the other world. I grieved over his departure; the other one, like myself, is an old man. I long for his fellowship.

I write these lines because I sorrow for anyone who refuses to forgive; who cultivates a spirit contrary to mercy and love for one's brethren; who becomes jealous, who nurses hatred against a human being in the smallest degree. This sort of thing is positively contrary to the teachings of our blessed Lord, is poison in the soul, and makes communion and fellowship with the Holy Spirit impossible. May our Lord and Saviour help us most graciously and fill us with the spirit of forgiveness, mercy and helpfulness toward the most unworthy.

### Four Neglected Doctrines.

**I**N last week's HERALD I called attention to the fact that there are four great Bible doctrines that are sadly neglected in our pulpit ministrations, namely, the New Birth, Sanctification, or Christian Holiness, Future Punishment, and the Second Coming of Christ.

I believe that the faithful preaching of these doctrines so plainly written in the Scriptures will awaken interest, lead to repentance, and bring many souls to our Lord Jesus for salvation, and the neglect of them will be very hurtful to the ministry and very fatal to the people. We confined our remarks last week to the New Birth. Christ speaks so plainly with reference to the New Birth that it would seem that every minister of the gospel would lay great stress upon it, preach it, insist upon it, and faithfully contend that it is a personal matter, and that no one has a right to any hope for salvation who neglects or ignores the New Birth.

This week we will call attention to Sanctification.

It is well understood that this word has a double meaning; sometimes it is used in the sense of consecration, or setting apart for holy uses, and at other times it has a much higher and deeper evangelical significance and refers to cleansing, purging from sin, purifying from all spiritual uncleanness. I refer the reader to any Standard Dictionary which is very clear in this higher definition of the word.

It is written all over the Bible, as well as specifically declared that, "Without holiness no man shall see the Lord." Every person ought to be taught that if they cherish any hope of heaven they must be willing to be separated from all sin of every kind. One thing certain, there is no hint in the Scriptures that any one of us will be allowed to carry any sin into heaven.

It seems to us the plainest and simplest thing in the world that a minister of the gospel could stand up in the pulpit on Sunday morning and open up the Scriptures to his people on the subject of holiness of heart and righteousness of life. He can show the people that God requires purity of heart and righteous living, and then he can show them how that God has made ample provision in Christ for us to meet this requirement. The blood of Jesus Christ his Son cleanseth us from all sin. We cannot see why any one should take exceptions, or find fault with a minister for a plain, earnest proclamation of these vital Bible truths; and we believe that if the average preacher, or the entire ministry of the evangelical churches, would preach this full gospel in the spirit of the gospel he would find a very large percent of his people interested and grateful. It would create comment; some would, no doubt, object; some might protest very vigorously, but what of that! Christ bore the cross in order to provide this gospel; shall we refuse to bear the cross in order to preach this gospel? Can we do so, as called of God to deliver his message, and escape his condemnation?

The gospel—the gospel, mark you—is "the power of God unto salvation." Not speeches and addresses on many subjects; some of them doubtless, important, interesting and instructive, but without saving power. The gospel has to do with sin, the lostness of humanity, the love of God, the good news that Christ came and died to save sinners. It is this that has power in it to convince, convict, lead to repentance, saving faith, regenerating power. The gospel must be preached or the preacher himself will become a fruitless, withered branch.

The preaching of holiness of heart and righteousness of every day life is wonderfully comprehensive. It takes in the whole Bible, the fall of man, the natural corruption of his nature, the deep depravity of his heart, the need of an atonement, the love of God which gave his only Son, repentance, faith, pardon, regeneration, the impartation of a new life, sanctification, the expurgation of an old life, the incoming and abiding of the Holy Ghost, growth in knowledge and

(Continued on page 8)



# MEDITATIONS IN A RICKSHAW.

Rev. G. W. Ridout, D.D., Corresponding Editor.



Travel in the Orient is vastly different from that of the Western world. "The old is better than the new" seems to be the attitude of the East touching modern ways of life and locomotion. When the first railroad was built by foreigners in China—a short road only—after it was completed the Chinese Government bought it and paid every dollar asked for it, then tore it up and shipped the engines and rails to Formosa and dumped it there. But things have greatly changed since then and now China has many railroads and planning to build many more.

In our evangelistic trips we have traveled by steamer, launch, sampan boat, sedan chair, train, and rickshaw—we have not yet traveled by wheelbarrow.

In city work the most convenient and cheap is the rickshaw, a two-wheeled vehicle, a cross between an old-fashioned, small-sized buggy and a big-sized baby carriage. It is comfortable riding in a city like Shanghai where they have paved streets, but in the inland cities where the streets are made of unequal stones put together with no idea of smoothness, resembling in many ways the old-fashioned cobbled-stone streets, the sensation of riding in a rickshaw is not pleasant. It is a case of humpty dumpty, up and down; it is fine exercise either before or after meals.

To arrive in a strange city late at night, with rain pouring, streets muddy, and to enter a rickshaw and be carried off by a man whom you don't know, and to whom you cannot speak any more than the man in the moon, is not a pleasant sensation if you are not accompanied by some friend. Our steamer brought us late at night to Kinkiang; fortunately some good missionaries were awaiting us; we boarded a rickshaw, Mrs. Ridout another, our friends in others, to be carried in the dark and rain and mud through strange streets to the Mission Compound a long, long distance away. We thought what a misfortune would be ours if the rickshaw man turned the wrong corner and carried us off from our companions. I cannot conceive of anything more forlorn or dangerous for an American without a word of Chinese lost in a strange city at midnight. On one occasion in the city of Nanchang, where we were holding evangelistic meetings at Baldwin School and living in the missionary home of Brother W. E. Schubert, we had occasion one night to go over to Dr. Kahn's hospital just after the funeral of Mother Howe, the veteran missionary. There were six of us in the party, each one in a rickshaw, the distance being too great to travel on foot on a rainy, muddy night. By a strange mistake Mrs. Ridout was in the first rickshaw, Mrs. Schubert next, the next following; in the many turnings and twistings of streets, alleys, etc., the first rickshaw carrying wife got away from our party, and though we called and called we could get no answer. Imagine, if you can, a lone American woman astray in a Chinese city on a rainy night! I was seized with feelings of frightful anxiety. I got out of my rickshaw and ran ahead calling as I went, but received no answer. Brother Schubert urged me to get back into my rickshaw and go on to our destination as the rickshaw men all knew Dr. Kahn's hospital. To my great relief when we arrived, there was wife, and the rickshaw man wiping the perspiration from his face lit up with a big laugh as he enjoyed the joke of getting there far in advance of the others. It was a scare, nevertheless, which has made me take extra precautions hereafter to have the first rickshaw occupied by some one who knows!

But I intended to write about some "Medi-

tations in a Rickshaw." I will try to pass on a few of these to my readers.

First. As one passes through the streets of the Chinese city one is struck with the teeming multitudes; the din; the garble of tongues and the sordid, worn, and somber faces of the people.

Thinking, theoretically, what becomes of these multitudes without Christ and without salvation? Paul's answer is the best I know, in Romans 2:12-16: "For as many as have sinned without law shall perish without law, and as many as have sinned in the law shall be judged by the law." In the olden times when agitation on behalf of Foreign Missions was beginning in New England, there were many who took the ground that the heathen were better off in their darkness, and if the gospel was brought to them it would only increase their responsibility and perhaps add to their condemnation. Daniel Steele, answering this objection, said that Christians in Boston could not remain Christians if they disobeyed the command, "Go ye into all the world and preach the gospel to every creature." When we think of what Christian Missions have accomplished in China, India, Africa, South Seas, etc., we thank God that the vision was given to those men of Andover, to Judson, Taylor, Thoburn, Paton, and a multitude of others to carry the gospel to the world of heathenism. Recently I was reading a small book of Bishop Quayle in which he has these beautiful words about Bishop Taylor. He says: "Bishop William Taylor was a strange and mighty character and as far traveled a missionary as the annals of the church universal afford. He was at home in every speech and clime where men needed to hear of the great Christ who saves men from their sins. About the man there clung the odors of the gospel as about the dim mountain cling odors of the pines. He will feel at home in heaven; and his children from the four corners of the world will 'rise up and call him blessed.' I have heard him sing in a quaint, unmusical voice: 'I'm the child of a king, the child of a king,' with such communicative passion as to make me know how a man could forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for Christ's sake and be glad to exultancy at the sacrifice. He and the King have met."

2. Then again we think of Life and its mysteries and its complexities as thoroughly beyond the range of possible solution outside of the Christian Revelation.

They tell us China has been given in ages past the best code of ethics; they tell us India has been rich in philosophy, but where have they led to? Certainly not to purity and goodness. Certainly not to Faith and Hope and Love! You need to visit the East to see Fatalism and Pessimism and unspeakable wickedness in full bloom. In Japan their philosophy and higher learning without Christ contribute greatly to suicide. The Gospel brings Hope and Faith and Love and the Christian Faith gives interpretation to Life as none other system can. Wordsworth, in one of his noble poems, has some beautiful lines which I will quote here:

"Another gift

Of aspect more sublime; that Blessed Mood  
In which the burden of the mystery,  
In which the heavy and the weary weight  
Of all this unintelligible world,  
Is lightened; that serene and blessed Mood  
In which the affections gently lead us on,  
Until, the breath of this corporeal frame  
And even the motion of our human blood  
Almost suspended, we are laid asleep  
In body, and become a living soul;  
Of harmony, and the deep power of joy,  
While with an eye made quiet by the power  
We see, into the life of things."

In the 1884 General Conference of the M. E. Church, for the first time, a Chinese delegate appeared in the person of Pastor Sia, of Foochow. He was a scholar led into the light by a saved blacksmith. When he visited Washington, D. C., he was granted an interview with President Cleveland. He said to the President:

"While visiting the Hall of Representatives and the Senate Chamber yesterday, I noticed in passing through the rotunda, a large painting on the wall representing a company of people on board a ship kneeling around an open Bible. On inquiring what it meant I was informed that those people were just setting out for this country to found a new nation. And now in so short a time what wealth and prosperity have flowed in upon you! Has it not sprung from this great fountain of knowledge, the Holy Bible?"

Yes! Let us thank God for the Holy Bible which lightens up many dark problems and gives us the best philosophy of life. I have often been forcibly struck with those words of Hebrews 11:3, "By faith we understand." Truly one has said, "Faith takes in the sublimest truths and the wildest circle of thought. Guided by the philosophy of faith we shall not stumble at mysteries, nor at alleged contradictions between Science and Revelation. To cherish infidelity is to paralyze one of the noblest faculties of the soul."

3. Then again as one passes through the busy streets literally thronged with people, one cannot but notice the effects of the conquering light of Western civilization. Truly the old is giving way to the new and China is joining itself to the family of nations in a very emphatic manner. Makes me think once of those notable words of Milton in relation to another people. He said: "Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks." China certainly has roused herself and she is now on the way to suffer many things at the hands of her "flaming youth." It is a hazardous thing educating young Chinamen without Christ. Everywhere we go we find the schools are much harder to be controlled. In the government schools discipline is exceedingly difficult and every now and then the students strike! In the Mission schools there is better control but things are vastly different from other days. Then to add to the peril of the situation is the virus of Communism which certainly has got into the system of the students. This breaks out every now and then. In some sections celebrations are held and holidays called for concerning events of aggravating import. Everything that the Foreigners have done by way of injury to the Chinese is held in bitter remembrance in these celebrations. The British two years ago in Shanghai fired upon a parade of protesting students killing several. The firing was wrong; it was inexcusable; it was Chinese blood spilt in peace times by foreign troops. I am not sure whether England ever made any apology or reparation for it! Now the youth of China is remembering that in a yearly celebration and other kindred occurrences. It must be confessed that the foreigners are guilty of many foul deeds in China and these things are an open sore to young China, hence there is an undercurrent of hatred to the foreigner. In other uprisings there is no telling how this thing may work out. It is to be hoped that the Communists will not get control again. If they do it will be another case of looting and burning and killing, it is to be feared. But we must pray and hope that those in power will be providentially guided and that the good hand of God will be with this nation as it has been in the history of others.

Just now, General Feng known so much



in America as the "Christian General," is acting very strangely. The Nationalist Government has turned him out and they bring heavy charges against him. They are holding him up as anything but "Christian." They charge him with being in league with Russia, securing support from them. They also charge him with using famine relief funds to buy arms and supplies for his army. At this writing things are serious and another war is imminent. Feng, it is said, has 500,000 troops; he is a great soldier, his men worship him and it is thought he has the best disciplined army in China. When he and the Nationalist clash in real battle it will be a grave question as to the final effect upon China. Many there are who would like to see Feng president of China, but being a man of no education it would be considered now a step down for China to have a President who was not highly educated. The present head of the government received his education in Japan and all his cabinet are trained men, many of them having been educated in America.

In a recent dispatch we read: "Gen. Feng has issued a statement to the various foreign Ministers and Consuls in China explaining why he has started a military campaign against General Chiang Kaishek and urging that the Powers will maintain strict neutrality regarding the conflict. Gen. Feng declares in the manifesto that he will give full protection to the life and property of the foreigners in all areas affected by the war."

4. Furthermore, as I move along in my rickshaw I cannot fail to be moved by the

sight of the neglected children playing on the streets and to whom life offers not much uplift or joy or future. Our children at home have great reason to thank God for their goodly heritage. Jane Taylor, in one of her fine children's hymns, is heard to say:

"I thank the goodness and the grace  
Which on my birth have smiled,  
And made me, in these Christian days,  
A happy Christian child."

Childhood in the Orient is so different! Little children are thrown out and thrown about without any remorse. Baby girls are tossed out to perish on some dirt heap, or sold for little or nothing; sometimes bought up for slavery purposes and worse. Little girl slaves are common; they are bought to act as slaves in the home,—to care for the baby and do countless other things. I noticed in one town close to the Mission building a little girl day after day out in the street with a baby tied to her back. Poor little thing! that's her burden day by day, trying to play a bit with other children but the baby is heavy and she is so little! Then again, many mothers exchange their baby girls. The accursed habit of bethrothal of little children still stays by the ignorant Chinese. They want a wife for their little son so they exchange their baby girl with some other woman's baby girl and bring it up in the same house with the boy with the intention of marrying them when they get in their teens. Their reason for doing this is because they say it is cheaper than buying a wife for the son later on. Unspeakeably wretched habit! I saw recently in a hospital

ward a bright faced little girl, paralyzed, in part, who prior to her being reached by the hospital friends was being brought up for the purpose of being sold into something worse than slavery. I saw another grown girl with one leg gone and one hand—all the results of a brutal woman whose slave she was who treated her with the utmost cruelty. When I look at the children in our Christian schools in China and then at the children of heathenism, Oh the contrast! Jesus loved the little children and wherever the religion of Jesus reaches the homes childhood reaps a great blessing and benediction.

Finally, my meditations must close with a note of praise for what God has done in this great land of China, and this I cannot better state than in the language of a Chinese preacher uttered some years ago. He said: "Heretofore, difficulties met us at every step. The worship of village idols, sacrifices to ancestors and the untold superstition of the people have made it impossible to get the religion of Jesus into their minds. These many difficulties may well be compared to the many hard knots and joints in the bamboo. It is hard to split. You get past one joint then comes another and another and you are almost baffled in the attempt to get through it. But now, God has, with one stroke, cleft the bamboo from top to bottom. When milder agencies fail, God sends abroad the thunder of his power. He strikes terror into the hearts of all, cuts through obstacles and sweeps away the refuge of lies. He breaks every yoke, snaps every chain, and bids the oppressed go free!" Amen!

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## "THERE'S NO PLACE LIKE HOME."

Richard W. Lewis, D. D.



WHEN John Howard Payne wrote the immortal song in which are the words used as a title for this article, doubtless no one of his day would have challenged his declaration, "There's no place like home." But we cannot be quite so sure as to our own times consenting without many denials here and there, and on the part of perfectly honest and sincere persons.

In Payne's day travelling was difficult and slow, hence comparatively few persons went far away from home. Mr. Payne himself was one of the exceptions, hence his song.

Then the home had few competitors. Men loved their homes intuitively, sincerely, and deeply. Then practically everybody lived at home. That was a day of "home sickness!" The song was quite true: "Be it ever so humble, there's no place like home."

But the times have changed. Our civilization has grown to a complex composite. Its old-time simplicity is a thing of the past. No new device is long on the market until there are imitations galore! Every successful measure meets with many competitors. The Masonic Lodge long enjoyed an undisturbed monopoly. Today it is surrounded with aggressive rivals. In a small city in the West there were counted 72 lodges, all active! "Clubs" are everywhere, and on the increase, so that it is now hard to find suitable names for the new ones!

So, it has come about that the many modern orders, organizations and activities of a town now claim sufficient attention and time to render them formidable competitors of the home. In a small town of 3,000 it was recently discovered that nearly all the leading women were so busy with the work of one organization or another that they could not be found at home! There were several literary clubs, two Parent-Teacher Associations, a flourishing business and professional women's club, besides the "Eastern Star," and many Church organizations making demands upon the women.

Perhaps the most dangerous home rival is the club for men. Business men have long been dividing their time between their homes and their clubs. The latter often are models of comfort and convenience, with every conceivable luxury to lure men and hold them away from the home. No longer are these home substitutes satisfied with rented quarters—they are now owning their buildings. Some of the most massive, imposing, splendid buildings are occupied and owned by business men's clubs. The Yale Club in New York City is in the class with "sky-scrapers," the investment of 7,000 members. The business men's club in Fort Worth, Texas, is equally huge and "homey," and cost its many hundreds of members well up into the millions. Its appointments and furnishings are luxurious. Every possible comfort is supplied. In these clubs men are lounging at all hours. Practically all the worthwhile papers, magazines, and periodicals generally, are in the reading rooms. There are agreeable conversations, exciting games, music, radio, shower baths, smoking,—every possible pleasing feature available, calculated to make one forget he is not at home! In such sumptuous clubs many hard-worked men find far better provisions for their rest of body and peace of mind than they would find in their own homes! Perhaps herein lurks the real danger of the modern club for men. While they are wonderful relaxation stations, charming spots socially, fine feeding places for hungry bodies, and in very many respects offer superb opportunities for business men, one wonders how far they go in weaning unmarried men off from home-founding, and to what extent they unprepare a married man for appreciating and enjoying his own home. Here is a case which seems to offer a "hominess" menacing to the family home.

Clubs, however, are not the only substitutes for "home, sweet home." The modern hotel would give its guests all possible "hominess," and thus hold them the longer.

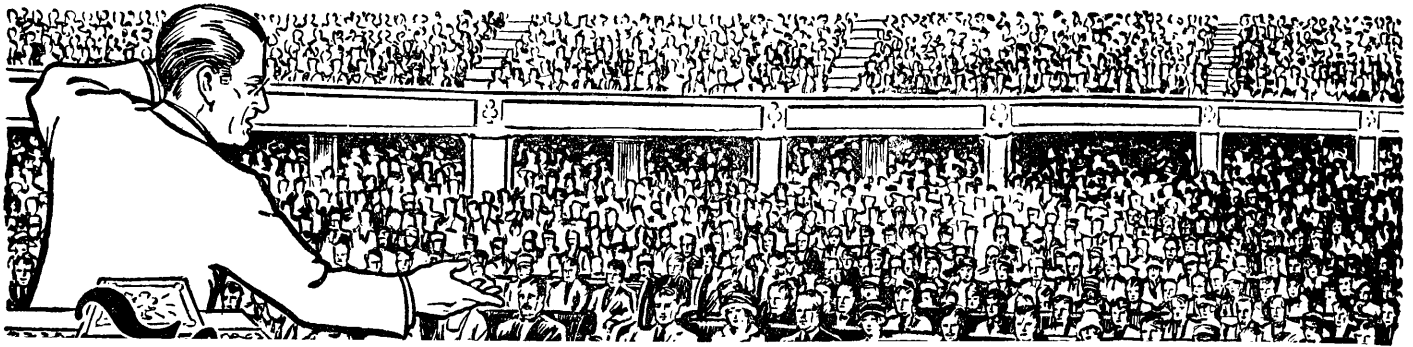
The modern apartment house is fitted out

with "built-in" this, and "built-in" that, frigidaire, radio wiring, disappearing beds, tables, etc., and all compactly put together, so as to save steps, minister to the ease and comfort of the housewife, and in the end rivet the renter. Even the garage is in its place, presupposing that it will be needed. Indeed, everything is done to make the place so attractive that the occupant will be content to live in a "borrowed house." There is one feature which is seldom thought of in its true light, and that is the announcement so generally flaunted in the faces of would-be renters: "No children allowed." Who can tell how far this restriction has worked to withhold normal offspring, rather than to lead newly weds into whatever sacrifice needful to own their homes and rear children rather than the usually permitted poodle pup.

The theatre, too, is offering its comforts of cushioned, soft seats, its whirling, cooling fans, its home scenes, its soothing, nerve-easing music, its lower rates—anything and everything to draw people out of their homes and into a more comfortable place to spend the evening. Time was when one felt content to entertain one's guests in the home of which John Howard Payne sang so sweetly. But today you visit a city and at once your host, or your hostess, begins to plan for your attendance on the most popular theatre. Is it because we are no longer gifted in the ancient art of agreeable fireside conversation? Is it because we do not want any interruption in our chain of shows-seeing? Is it due to the general impression that everybody expects to be so entertained? Account for it as we may, it is true that the theatre has become one of the home's most successful rivals. The danger is that our youths are going to grow up building character out of a flimsier fibre than is required to meet the demands of an ever increasing exaction that calls from business bent on success at any price. The theatre ideals are far from those

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## "YE ARE HIS WORKMANSHIP."

Rev. C. V. Fairbairn.

"And the very God of peace sanctify you wholly."—1 Thess. 5:23.

**T**HE prayer of Paul for the Thessalonians is identical in purpose with that of Jesus for his disciples: "Sanctify them through thy truth."—John 17:17. The subjects of this prayer were regenerated men. This is very evident from 1 Thessalonians 1. Yet for these good, well-saved, not-of-the-world believers the great apostle prays that they may be sanctified wholly throughout spirit and soul and body.

HOW ARE THEY TO EXPERIENCE THIS GREAT BLESSING?

Says one: "The blood cleanses me." Another says: "The Holy Spirit sanctified me." A third says: "Well, I was sanctified by faith." And then, provided they enjoy theory only, these three brethren cold-shoulder each other, and the world sees a neutralizing comment upon Jesus' prayer: "Sanctify them . . . that they all may be one in us; that the world may know that thou hast sent me."

From what is proposed, we can see that sanctification is difficult of accomplishment. So deeply rooted is the carnal mind in the very sub-soil of the human heart that man knows himself helpless. All systems of theology recognize the impotence of mere man-methods. An act of will cannot cleanse the heart: neither will prayer, Bible study, faithful performance of duty, undergoing any ceremony, or aught that man can do for himself, purify his naturally corrupt heart.

It takes supernatural power to do this. Since it is contrary to Satan's workings, it must be accomplished by power supernatural and divine, resident only in God himself. It is he who undertakes to do this which otherwise is utterly impossible. "And the very God of peace sanctify you wholly." Or, to give it the intensive force of the Greek: "May the God of peace himself make you holy." Thank God, our sanctification is not left to mere human effort, but it is in the hands of the great I AM who had but to speak, and earth, air, planets and satellites stood forth from nothing and had a being.

"We are His workmanship."—Eph. 2:10. Such a difficult work can only be wrought by Almighty God; but in the accomplishing thereof he works through several agencies. We will notice these.

(1). *Christ Jesus, the Sacrificial Agent.*—"We are sanctified through the offering of the body of Christ once for all."—Heb. 10:10. "For their sakes I sanctify myself, that they also might be sanctified through the truth."—Jesus.—John 17:17.

(2) *The Blood of Christ*—(Heb. 13:12; 1 John 1:7). This is the *purchasing or meritorious agent*. The shedding of his blood satisfied divine justice and enables God to be just and still justify the ungodly. Without the precious, atoning blood no cleansing is possible.

(3) *The Word of God*—(Psa. 119:130; John 17:17; 1 John 1:7). This is the *declaring or revealing agent*. His word enters; the light shines; we see our uncleanness: but,

thank God! we also see the remedy provided, the possibility of cure. By walking according to the Word, i. e., "in the light," we take the King's highway of holiness and cleansing is guaranteed. Victory is possible on no other line.

(4) *The Believer's Intelligence.* This is the *perceiving agent*. Light is perceived by the eye. The ear responds to sound-waves. The God-given intellect in man is the faculty which perceives the sanctifying truth. God excuses the fool and idiot and covers such cases, in great mercy, with the sheltering blood. So it is with infants and all irresponsible. But to the intelligent man, God cries, "Come and let us reason together:" and again, "Ho, every one that thirsteth, come ye to the waters," etc.—Isa. 55:1-3. The whole plea is addressed to beings able to perceive, reason, and consider.

(5) *The Believer's Will.*—This is the *consenting and determining agent*. "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice . . . unto God." Present ye—Man's will must act. "This is the will of God, even your sanctification:" but our will must co-operate with the Divine Will. Hence Jesus said to the blind man: "What wilt thou?" His will and our will must labor together to produce the one, desired effect.

(6) *The Believer's Faith*—(Heb. 11:6; Mark 11:24; Acts 15:9; 26:18). This is the *receiving or appropriating agent*. Says Jesus: "Whatsoever things ye desire when ye pray, believe that ye receive them and ye shall have them." Says Mr. John Fletcher: "I have called faith apprehending a sanctifying baptism or outpouring of the Spirit."—(Address to Imperfect Believers). Without faith cleansing is utterly impossible. Faith must precede both the cleansing and the witness of the Holy Spirit to the cleansing. There must be a *faith-reception before there is an experimental-reception or there will be no experimental-reception at all*.

(7) *The Blessed Holy Spirit*—(Rom. 15:16; Col. 1:11; Eph. 3:14-19; Acts 15:8, 9; Titus 3:5-7; 2 Thess. 2:13; 1 Pet. 1:2). This is the *administrative agent or all-in-all potential one*. He is the Sole Administrator to men of atonement-purchased benefits. He is Essential Deity. He is the Very God of Peace himself. He is Potential Deity. He is the sole Executive of the God-head at work in the world today. Therefore, we declare the truth, that the great potential agent in sanctification is the Holy Ghost. He illuminates the Word, else it is dark and meaningless. He illuminates my heart and mind, else I will never perceive my privilege revealed in the Word. He strengthens my already consenting will, thereby enabling me to utter consent and abandonment to the whole will of God. He alone can inspire my faith to be both receptive and effective. Even the precious blood availeth naught for me, unless the Holy Spirit applies its healing benefits to my heart. And so, the Holy Spirit, Only Executive, Sole Administrator, Potential God, Essential Deity, Very God, illuminates the Word, enlightens my mind,

aids my will, inspires my faith, and deep within works that holiness which has been purchased for me with the blood of Jesus, and "without which no man shall see the Lord."

Hence, in 1 Peter 1:2, we read: "Elect . . . through sanctification of the Spirit:" the capital "S" signifying not sanctification of the believer's spirit, as in 1 Thess. 5:23, but sanctification by the Holy Spirit. Again, in 2 Thess. 2:13 we find: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Note the similarity of the wording here to Eph. 1:4: "God hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love." Once more, we read in 1 Cor. 6:11, that "ye are sanctified by the Spirit of our God;" and in Rom. 15:16, find the words: "being sanctified by the Holy Ghost."

Says that saint of God, Mr. John Fletcher of Madeley, to whom we have referred hitherto: "If our hearts are purified by faith, as the Scripture expressly testifies; if the faith which peculiarly purifies the heart of Christians is a faith in the promise of the Father, which promise was made by the Son, and directly points at a peculiar effusion of the Holy Spirit, the Purifier of spirits; if we may believe in a moment; and if God may in a moment seal our sanctifying faith by sending us a fulness of his sanctifying Spirit; if this, I say, is the case, does it not follow, that to deny the possibility of the instantaneous destruction of sin, is to deny that we can make an instantaneous act of faith in the sanctifying promise of the Father, and in the all-cleansing blood of the Son, and that God can seal that act by the instantaneous operation of His Spirit."

Just read that rich paragraph again, and see how thoroughly the early Methodists,—for Fletcher, while an Episcopalian, was certainly one of those blessed, holy men called Methodists,—believed in the full operation of all the agents, co-operating with the Holy Ghost, when he came in mighty Pentecostal effusion upon the soul, in order to the instantaneous destruction of sin and the entire sanctification of the believer.

### Asbury College and the School Year 1929-30.

BY PRESIDENT L. R. AKERS.

Vacation days are coming swiftly to an end and soon we shall be beginning another school year at Asbury College. Soon a host of young people from Maine to Florida and from Virginia to California, and even from across the seas, will be pouring into Wilmore by train, bus and private automobile.

A material increase in enrollment is anticipated and to young people who plan to come to Asbury we would urge the importance of sending in the entrance application and the room reservation fee of \$10.00 as early as possible so that a room may be assured. (The room reservation fee will be refunded, if you should not be able to enter, provided notice is given before September 1st.)



As we stand upon the threshold of the year 1929-30, we pledge this school anew to stand unflinchingly for the fundamentals of our holy Christianity, for the glorious doctrines of Methodism, and especially for the great truth of a full and free redemption for all men from all sin. Asbury College purposes to keep the fires of evangelism burning upon her altars and to send out into the harvest field of the Master splendidly trained leadership which will be able to speak mightily for God and the promotion of His Kingdom among men.

May the coming year be the happiest and best year in the life of every young man and woman who plans to go away to college. To those of you who plan to come to Asbury, we extend a cordial welcome and shall look forward eagerly to greeting you September 18.

### Your Singing Friend

That is not singing for God's glory will enjoy and get a blessing from reading "The First Soprano." Price, \$1.00.

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### The Source of Goodness

#### And Gladness.

REV. A. H. M. ZAHNISER.

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**T**HE fourth Psalm and the sixth and seventh verses contain a question, and a statement that should be of interest to us all. The passage reads, "There be many that say, Who will show us any good? Lord, lift Thou up the light of Thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and wine increased."

This query and answer fairly represent two classes of people that have long lived side by side in the world. The one class inquiring, and many times with a doubtful mind, the source of good. The other having found in God the true source of satisfaction, they are convinced that real goodness and lasting gladness can be found nowhere else. Those who have gotten acquainted with God in Jesus Christ need search no further, but can testify, "All my springs are in thee." Ps. 87:7. All such recognize God's favor and blessing as being necessary to properly appreciate and enjoy both temporal and spiritual good. Hence they pray, "Lord, lift up the light of thy countenance upon us." They also estimate spiritual graces and attainments at a much higher value than material things. They believe that the consciousness of the presence and approval of God is worth more than all that money can buy. Even broad acres yielding rich returns in bountiful harvests are not worthy to be compared to the joys that come from right relation and holy communion with God. "Thou hast put gladness in my heart, more than in the time that their corn and wine increased."

All our blessings, whether personal or general, should evoke heartfelt thanks to God. He is the Source of all goodness and gladness. But what is all else, without salvation? And the blessings of salvation are of a personal character. The secret things belong unto the Lord. And the secret of the Lord is with them that fear him. "Eye hath not seen, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him. Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God, which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teaches; comparing

spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he might instruct him? But we have the mind of Christ." (1 Cor. 2:9-16.) Jesus says, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." (Rev. 2:17).

"Rivers to the ocean run,  
Nor stay in all their course;  
Fire, ascending, seeks the sun;  
Both speed them to their source;  
So a soul that's born of God,  
Pants to view his glorious face;  
Upward tends to his abode,  
To rest in his embrace."

### "THERE'S NO PLACE LIKE HOME."

(Continued from page 3)

that formerly were formulated in the best homes. The home teaching was, and ever should be, that great emergencies are to be met with manly courage, whereas the theatre is far too often furnishing object-lessons of cowardly refuge in dissipation, suicide, or some other tragedy. By the multiplied thousands our families, from father to the little child, are emptying the home at night, and on Sunday afternoons, to fill the theatres. Who will say that the substitution is going to uplift and ennoble home life, or produce a stronger, wiser, better generation.

Even the on-rushing palaces a-wheel strive to make us forget that we are spinning through space at the clip-off of 60 miles per, rather than comfortably seated at home in the old town. You may occupy a cushioned, revolving chair, you may read, nap, rest, eat, engage in pleasing conversation, enjoy a shower bath, get shaved, have your usual manicuring, etc., etc.

Now comes the hospitals, not alone with their "homey" atmosphere which is so comforting, and helpful to patients, but at the same time robbing us of one of the sweetest of all our home sentiments. In the future there will be few who can pass some old home and say with a thrill, "That is the old home in which I was born." It is hard to awaken any sentiment over being born in a hospital. Already the age is fast losing its sentimental side. Great and good as our hospitals are, they are fast becoming substitutes for our homes in moments of sickness. The tender touches of dear ones are now displaced by the technical skill of professional nurses. As important, even imperative, as the modern hospital may be, nevertheless it, too, is aiding in the weaning away of families from home-life.

With all this strenuous and persistent effort towards doing away with the old-fashioned home-life, and building up a new life apart from the past, the question will force itself upon us: After all, what is the heart of the home? What is that strange, sweet, something which sets a real home off in a class to itself, and keeps it from having any worthwhile imitators, or competitors? This question deserves careful answer; perhaps right here we may be able to discover the safety valve for home-life, on the wane today.

There are three things which enter into the home to make it separate and apart, a thing distinct and differentiated.

First, the sacredness of privacy. In forming a true home two lives yield themselves, the one to the other. The two are merged, strangely enough, into one life, if well mated. They are alone. They live apart from all other beings. Into their sacred realm not even parents may enter. They are shut in, the whole world is shut out. They are secluded, shielded, insulated, in their wedded

oneness. In the intimacy of married life each being is bared to the other as in no other relationship of life. This is a matter too sacred and too solemn for house-top parading. Where two lives blend into one the curtains should drop, and utmost privacy should protect.

Second, there is in any genuine home the element of personality, essentially prominent. A home is not a house, and a house is not a home. Two persons unite to make a home. Money in the bank cannot make a home. Things in a house do not make a home. Two lives must be linked in lovely harmony before there is a real home. Then, "be it ever so humble, there is no place like home." In any analysis of the true home, personality must play an essential, prominent part.

And what makes personality essential to a real home? What is the basal element in this person which makes him or her suited for a home partnership? It can be just one thing, an old-fashioned, tame, "homely" something, which, for lack of a better name, we call LOVE! Like electricity, no one ever saw it; no one can define it; no one can control it; and yet like electricity, it is a fundamental and tremendous power. Two persons in one home where this strange, subtle something is lacking, turn that home into a little hades! Home-life intimacy is such that it is utterly unbearable where love does not "cover a multitude of faults." On the other hand, two persons in a home the atmosphere of which is pure, sweet, holy love, turn that home into a miniature heaven!

Where love is, confidence is established; and where confidence is, peace reigns; and where peace is, contentment dwells; and where contentment is, the home is an unqualified success—however poor, however obscure, however humble the place called home.

In the home of love there is a beautiful interdependency. The one partner supplies the lack of the other. The one is ever incomplete without the other. This is descriptive of the true home in the highest sense.

There is no sweeter spot on earth than a harmonious home. Its atmosphere is heavenly. You feel it at once on entering the threshold. Such homes do not ask you to "make yourself at home." You are made to feel at home without any effort on your part. When the home is not up to standard; when it is weak and lame, and fails to make you feel perfectly "at home," you cannot atone for the home lack by anything you may be able to do. Should you try to act in such a home just as you would in your own home, you would be a misfit, and your efforts a misfortune.

True homes are made from within, never from without. The gilded face of a clock cannot make the "movements" keep time. A new mainspring is needed. Even so: in the average American home a new mainspring of LOVE is the need. Let us get back to the heart of the home and get the "movement" repaired. With a new mainspring of affection there will be smooth and harmonious turning of all the home wheels, and the hands will go around in perfect order.

If we enquire for the law, or the laws, for establishing a true home, rather than a false one, the answer is not far away, nor hard to find. Some very simple and fundamental rules may be given to young people who when followed will yield a happy home-life every time.

First, Go slow. Home-life relationship is so very sacred, so deeply important, that no wise person will dare to dash into matrimony. Much time is required for trying each other out. For learning each the other. For adaptation, one to the other.

Second, analyze carefully, first, yourself, second, your prospective partner. Study temperament. Are you suited? Will you be equally yoked together? Do you love blindly,

(Continued on page 6, col. 3)



## The Crucifixion of John Henry Huston

By Alice Hollander.

### CHAPTER XXXI.

#### THE INVESTIGATION.

**O**N Monday morning following Huston's statement at the big tent, a number of prominent citizens of Goodwill met in the office of a leading lawyer, and a committee was organized consisting of several physicians, a couple of prominent lawyers, a banker and Huston, to make an investigation of the coffin and its contents, and, if possible, unravel the strange mystery connected with its coming to the City of Goodwill.

Some feared that the opening of the coffin might bring on a contagion of smallpox, others insisted that the inscription upon the box containing the coffin was put there to prevent an investigation. Finally, an undertaker was employed to open the grave and take up the box containing the coffin. A powerful X-ray was secured, several pictures were made, and the fact was demonstrated beyond doubt that the coffin contained a human body.

Huston then wrote, under the advisement of the committee, to his hospital to find out what mistake could have been made. The correspondence was kept up for some days; finally, a physician came from New York to Goodwill, attended by a young man, the son of a gentleman by the name of John Henry. He sought out the Rev. John Henry Huston, who brought him and the young man attending him, before the above mentioned committee. The physician had brought with him a leaf from the register of the hospital where Rev. Huston and Mr. John Henry had been placed on the same evening, as mentioned some time ago in this story.

Examining this record it was found that the clerk making the record at that time had made a mistake in placing the names upon the daily register, and because of this fact, John Henry Huston was supposed to have died, and his remains shipped to Goodwill, when, in fact, Mr. John Henry had died and his remains shipped to Goodwill. In order to put the matter beyond all question, several men were secured who had been afflicted with smallpox; the grave was opened, the coffin was uncovered and at once, young Mr. Henry recognized his father. This solved the problem of the comedy of errors and gave the newspapers of Goodwill a most interesting series of articles which were copied, to some extent, throughout the country.

There was one matter to be cleared up: Mr. Henry's clothing had been burned at the time of his death, but when he entered the hospital his bill folding purse had been disinfected with its contents and locked up in a safe. After his death, on examination, it was found to contain \$7,500 in cash. This was in addition, or apart from, money Mr. Henry had on his person which had been used to defray his expenses at the hospital, purchase his casket and send his remains to the City of Goodwill.

The physician produced a letter which he had written to Rev. Judas Iskabod, pastor of the People's Church at Goodwill, enclosing a check for said \$7,500. He also produced a letter from Rev. Iskabod in which he most profusely thanked him for the kindly care he had given to the old ex-pastor of said church, and for shipping the remains, and for the check which money he promised should be faithfully turned over to the proper heirs. This letter had not been written by a secretary, but had been written with pen and ink by Mr. Iskabod and contained his personal signature.

The question had been settled with reference to the identity of the contents of the

mysterious coffin, now the question was raised, what had become of the \$7,500? On investigation, it was found that on a certain day, harmonizing with the date on the letter, Mr. Iskabod had deposited this identical sum of money in one of the city banks, and the physician produced the check with Iskabod's signature.

One of the interesting facts about this feature of the story was that no one had heard a word from Mr. Iskabod about this interesting bit of pocket change. By examining into the records of a certain real estate agency, it was found that a few days later he had bought quite a nice property for the sum of \$8,000, and had paid in cash \$6,000, with a note for the remainder to be cancelled in twelve months. It was also found that about the same date, he had bought a handsome automobile, paying \$1,000 cash. These circumstances, taken altogether, made a rather ugly case for the brilliant young minister of the new age, who was no doubt, quite aggressive.

Young Mr. Henry arranged at once to ship the remains of his father back to their native state, but before leaving, with an attorney, and several men of the committee mentioned, he visited Mr. Iskabod who had resigned his pastorate of the People's Church, and demanded that he should at once pay him the \$7,500 of his father's money, or be arrested and stand his trial for theft of the same. This was no ghost story. Mr. Iskabod, assisted by one of his mediums, and a strong supporter of his views with reference to communication with the dead, a wealthy widow, went to the bank, made a note for the money, with the addition of the interest for the few months he had had it in possession, and turned it over to Mr. Henry, the son of the deceased. All of this transaction made a most interesting front page article for the morning paper, with large headlines.

A few days later, it was rumored about town that Mr. Iskabod's health was in such condition that, for the present, he had given up the ministry and was going to the far west to recuperate, and take a much needed rest. We have not been able to follow him up, but the strong probabilities are, he has entirely given up his interest in spiritism and association with those who "peep and mutter." No doubt, his health fully restored, he might make a very acceptable and successful pastor in some suburban church of wealthy and select people who, in this new age, have discovered that the Bible is fiction, that there is no such thing as an atonement for sin; in fact, no such thing as sin, but certain weaknesses and animal-like proclivities that have not been outgrown in our evolution up toward the perfect human.

The president of the university at Goodwill, with a large body of his professors, was asked to resign, promptly met with the request and faded out of the community. Ouija boards were burned by the score, and quite a bit of paraphernalia of various mediums was destroyed. A number of tables, which had been walking about in several homes of the city, got a long rest for their weary legs. The women who had sold tickets for the lectures for Sir Gulliver Dodge and Judas Iskabod, were so tormented with dunnings for the money they had secured, and threats of suit for damages, that all of them who could do so, got away for the various summer resorts as far from Goodwill as possible.

The vagaries of destructive criticism got a black eye; the modernistic boasts of the new age, with its broadminded intelligence, which had been talked so much and so eloquently, died down. The people of Goodwill realized that they had been living and acting

some hundreds of years behind the times; that they had been believing all sorts of ghost stories and paying out their good money to shysters who knew nothing of any sort of communication with the dead, but were under the delusion and power of the Devil.

Huston's meeting went forward with great power. The board, which had dismissed him, resigned. He selected from those powerfully saved under his ministry, a company of men, good and true, and built up a great official body to whom the big church plant was committed for safe keeping and faithful administration of a pure gospel. A new life came into them, and for a number of years he was a faithful and trustworthy pastor of one of the largest, most intelligent, consecrated and liberal congregations, not only in that city, but in the state. He was able to secure a strong, true, young man, highly educated, powerfully converted, wholly sanctified, clear and efficient in the interpretation of the Holy Scriptures in harmony with the Wesleyan teaching, as his assistant pastor, and to take his place when he should no longer be able to stand in the pulpit on Sunday morning and deliver his mighty messages of salvation full and free for all men from all sin, through the atoning merit of our Lord and Saviour Jesus Christ.

THE END

"THERE'S NO PLACE LIKE HOME."  
(Continued from page 5)

or with eyes wide open to the other's faults? Blind love is foolish love. The highest love is in the face of seen and admitted faults.

Third, be sensible (after marriage). Give and take. Bear and forbear. Make it a fifty-fifty proposition. Put yourself in your partner's place. Live the "golden rule" daily at any cost. If you find faults in your partner, so may your partner find faults in you. You both are but human. Angels never marry mortals! Nor should mortals expect to marry angels. Mortal men wed mortal women. A fellow feeling should make each most tolerant. Let reason season love. Call commonsense to sit on the home throne. Build your home-life on RIGHT. Get your idea of right from the Book of books.

Finally, if "there's no place like home," neither are there any enemies like enemies of the home. Attention is called to some of these in closing.

The increasing carelessness of parents permits young people to associate and mate without proper parental oversight. Age and experience should ever be offered to youth for their guidance.

The hourly growing familiarity of the opposite sexes cannot but tend more and more to disgust youth, and discourage marriage. "Familiarity breeds contempt," is no where more applicable than in the case of young people taking liberties with each other.

The alarming rate at which the divorce evil is growing and spreading threatens the home as its worst, most dangerous menace. "If others cannot live together happily, why should I assume that I shall be an exception?" Thus youth reasons, and well.

The lowered morals among young women, perhaps the result of loose examples set by their elders, must inevitably turn many men away from the marriage altar, first because there is less need to wed, and second, because there is more fear to do so!

Finally, the growing disposition seen in high social circles to make marriage only an experiment, called "contract marriages," "affinity marriages," etc., etc., cannot but react on the minds of marriageable men and women, and indirectly harm the home-life of the nation. The clear tendency is towards tabooing marriage. Thus it is that one wonders if the strange prediction of an ancient preacher (Isaiah 4:1) is now about to be fulfilled! We know that a part of it is, for we see it with our own eyes day by day—is the other part about to come true?



# GLEANINGS FROM THE EVANGELISTIC FIELD

## TEFT, INDIANA.

I have just closed a twelve-days' tent meeting at Teft. Considering opposition, the conditions and length of time, I had a very good meeting. During the twelve days there were over thirty saved and sanctified.

Although I have had better meetings in quantity, I don't think that I ever conducted a better meeting in quality. The work was deep and I feel permanent.

There are several young men called to preach in this community, as a result of the tent meetings, who are looking forward to get their preparation in Asbury College. Three of these young men are making desperate efforts to enter Asbury this fall.

To the Lord be all the glory for what's accomplished and praise be unto his name for the blood that can cleanse a heart from all sin and keep it for the Master's use. Charles Cochran.

## MRS. E. STANLEY JONES' LETTER.

I am thinking of you individually although these duplicate letters may not seem to so indicate. How I do love your splendid letters! Only the necessity of saving time and strength for the work to which I am called in India keeps me from writing each of you with my own hand.

Our hot weather has begun and I am sitting under a punkah—a sort of fan made by nailing a long strip of Chinese matting to a pole suspended by ropes from the ceiling. A rope is attached and this goes through a hole in the wall and is pulled by a man sitting on the verandah outside. Two old Christians, who are blind and very happy to be able to be self supporting in this way, are pulling the punkah for me. They are always happy when the hot season comes and they need not be objects of charity.

My garden is nearly all dead. The hot winds are as fatal as frost. Just at the time when one craves most a little fresh green food we cannot get even a lettuce leaf.

Three days more and Mr. Jones lands in Bombay! It has been a long separation and this spring we have been like children—counting the days to May 4th. After school closes, May 10th, we will pack up all the work we can carry with us and flee to the mountains. I will send home all the boys who have parents or friends who will or can keep them. The matron and a teacher will stay here to look after the rest. They will have various kinds of industrial work to keep them out of mischief. Often the boys who have homes do not want to go to them because of the dirt and poor food and crowded condition; but it is good for the boys and for their parents, too. I try to make them see that they are each one, little missionaries and it is their duty to pass on to others the things they have been taught in school.

As soon as we get to the mountains our Eunice will come home and attend school as a day pupil while we are there. So the summer is a joyful time for her.

I had a rather startling experience recently. I was driving into Lucknow to attend the Board of Governor's Meeting of our Isabella Thoburn College. I started before daybreak, as the first meeting was at 7 A. M., and I had to go 52 miles. I was driving a bit fast and looking straight ahead when suddenly from the dark jungle at the side of the road, a fine stag sprang in front of the car. His antlers crashed against the radiator and he fell back with his neck and front legs broken. I felt so badly for I love these soft-eyed, dainty creatures in spite of the harm they do to the fields. On the way home I passed 14 camels, 3 elephants, innumerable monkeys and goats and 151 ox-carts. It is quite a feat to pass that many oxen and get home with one's temper intact!

The ox driver seldom can make up his mind to leave the center of the road until you are vigorously tooting at the back of his cart and then he and the oxen are seldom of the same mind as to which way to turn. Often when there is a long line of carts, some of them will turn to the left and some to the right and block the road completely.

Last week I attended the wedding of a Mohammedan friend. For a week before the ceremony she sat absolutely quiet in an empty room. Her food was placed before her and she spoke to no one. This was to subdue her spirit and teach her quietness and self-control. The ceremonies lasted three days. When they were over the husband was escorted to the room where the bride sat with her relatives. They passed over and left them alone. Then he lifted the heavy gold embroidered garment that covered her and for the first time looked upon her face. Fortunately this time both were good to look upon and there is every reason why they should be happy. But it is not always so.

I had an interesting caller the other day. I was in the school house and looked up to see a Hindu priest in a long saffron robe looking at a picture of "Christ in the Temple" that hangs on our wall.

When I went to him he said, "I was passing and thought I would look in." After talking with him a bit he said, "I met your husband one time and he said to me, 'Give yourself absolutely to Christ, keep nothing back and see what happens.' For two years I have been trying to get courage to do this thing. It is not a light thing to belong to Christ."

We talked a while and he went away sadly, saying, "I need courage, I need courage."

I have left this letter twice to chase monkeys.

Because they are sacred to the Hindus no one dares kill them and they have multiplied so fast in this station that they are a terrible pest. Food which should go to save starving children, goes instead to keep these great, thieving creatures alive. The Hindu seems to consider human life cheap, compared with his sacred cow or monkey or alligator or cobra. And even though an animal is not among those especially considered sacred, it must not be destroyed for who knows whose soul may not have passed into even the pestiferous crowd!

And now, dear friends, I must close. Do not feel that you must answer. You are busy, too, and we would not put extra burdens upon you. We will keep your names on our mailing list and if you will put up a little prayer for us and the work committed to us when the letters come, we will be well repaid.

Yours in Happy Service,

Mabel L. Jones.

## CHOCHIWON, KOREA.

Bro. Chun and Sr. Kim are very happy to report that God is wonderfully blessing the church, and that many souls are seeking and finding the Lord. The Christians are hungering after deeper spiritual things and are pressing forward. This church has undergone many hardships in the past but now God is giving victory and there are blessed prospects ahead. Some of the Christians are pressing on into holiness and some are experiencing the healing power of God. The attendance is increasing—often there are as many as seventy present and on Sunday the 24th there were one hundred and thirty present including children. The small building was filled to overflowing and people had to stand on the outside. It seemed that this displeased the devil for in just a few days word was received that the building which they were renting for a church had been sold and that they must give it up. There is nothing in sight yet, but the workers are praying and believing that God will give them a better place.

One day the workers received word that one of the new seekers had been taken violently sick so they hurried to her home. She is a young woman, about twenty-five years of age who had begun to seek the Lord about a month before. Bro. Chun and Sr. Kim found her in a bad condition—very pale and her hands and feet cold. She could not open her eyes or speak. Sr. Kim was afraid she would not live through the night if God did not undertake for her. For two hours the workers held on in prayer and God wonderfully answered. She was healed and also renewed in spirit. Her husband, an unbeliever, was greatly touched by this and decided to give his heart to the Lord also. Praise God!

A Mr. Li is one who sought the Lord this month. He began to seek the Lord about a month ago through the influence of his wife so decided to attend the conference in Seoul, and at that time he was truly born again. Bro. Chun is also very happy because his wife was saved this month. Four years ago she decided to become a Christian but it was merely a mental decision and there was no change in her heart. On the 18th of this month through the work of the Holy Spirit she repented of all her sins and was saved. She confessed that she had been disobedient to parents, that at one time she had wanted to kill herself, and that she had taken a yen from her parents before she left home. At once she sent a letter to her parents telling them of what she had done and enclosing the yen. She has found the Lord and is now light and happy. Praise the Lord!

One night Bro. Chun had a cottage prayer meeting in his home and invited anyone who wanted to come, to come. One who came was a man who had once been a member of another church but he understood nothing about real salvation. Bro. Chun's talk that night touched his heart and caused him to truly seek the Lord. He gave up his drinking and smoking at once, is going on with the Lord and has promised to give one yen and fifty sen each month to the support of the work.

There are three itinerant points at which Bro. Chun would like to open up branch churches. In a village about a mile away one brother began to preach diligently to his relatives and several have sought the Lord. One of his cousins destroyed all his idols and firmly decided to become a Christian. He is now coming to the meetings and brings his mother and children with him. He has also preached to his neighbors so that several people from this place now are coming to the meetings. In another, more distant village, Bro. Chang one of the earnest Christians lives. He brings several young men from this village to the church with him, and they are wanting a meeting place in that village also. In still another village a young woman who is a public school teacher and her mother are very zealous. They are working for the Lord there also. Please pray with us that it may soon be possible to open up branch churches in these places.

An old woman and her daughter attended the meetings faithfully from a distance of about three miles or more. Often the roads were very bad but they did not mind this and came as long as the old woman could possibly walk that far. After that she prayed diligently in her home and the daughter came alone. One day recently the daughter came to Sr. Kim and told her that her mother was very sick so Sr. Kim went at once to the home. She found her in a very sick and weak condition, looking as if she were ripening for heaven. Sr. Kim asked her about

her spiritual condition and asked if she was ready to go to heaven. She looked into Sr. Kim's face with peace and assurance and said, "Yes, there is no doubt in my heart. I shall go to meet my Lord." Her face fairly shone with the glory of God. The next day she went home and the neighbors were greatly influenced by her peaceful death.

Sr. Kim visited more than a hundred homes during the month and dealt with many unbelievers personally. God gave her 37 seekers. Praise his Name! She is praying for a thousand souls during the year. Praise God for such a goal! She also distributed 300 tracts this month and is praying that many who read these may be saved.

The Oriental Missionary Society,  
Shanghai, China.

## BROTHER WILLEY'S LETTER.

In company with three other missionaries I left Huanuco August 22nd, riding two leagues in a machine to the rancho of a wealthy friend. By noon we were mounted and cantering along the trail in a cloud of dust, four missionaries and an arico with a pack animal. We rode all that afternoon passing Indians laden with earthen ware from the villages to which we were bound. Later in the afternoon it began to grow cooler until by nightfall it had become real cold. At about seven-thirty we stopped at an old abandoned Indian hut constructed of mud and grass. Unpacking our beasts we prepared a supper composed of boiled rice and tea. After eating a nice warm dish of rice we turned in clothes and all to dream pleasant dreams.

The next morning when we arose the ground was covered with frost and ice but the Indians did not seem to mind the cold as they ran around in their bare feet and parts of their anatomy exposed. The second day we rode on without mishap, surrounded by beautiful country. That night we again slept in an Indian hut high up in the hills, being compelled to force our horses up a steep incline in the darkness. One Indian turned a large room over to us, which, on investigation proved to be the habitation of an old hen and her chicks and, some guinea pigs and rats, but it was a welcomed place that evening. The following morning we were on our way traveling over a new trail which was under construction. We were on our way to La Union, the center of the Inca land. We passed through one especially beautiful and fertile valley where twelve teams of oxen were plowing in a large field. I could not resist galloping over to stop the whole procession lining them up in order like so many cavalry mounts. The Indians were greatly pleased to have their pictures taken, doubtless it was their first.

We lunched at a little village called Quivilla then pressed on. Mr. Simmonds the leader of the party and I decided that we wanted a bath in the headwaters of the Amazon so we stripped and had a plunge. I can assure you that the waters streaming down from the Andes are not tepid. After our bath we lit out on a gallop in order to catch up with the party. From the place of our bath we began to ascend, travelling up a steep mountain in the form of a loop, the horses slipping and sliding on the rock. Three thousand feet below us on a steep incline lay the valley of the Marantana a river meandering like a great ribbon. Frankly, I did not feel like riding so I hugged the rock wall, walked and perspired. We reached the pueblo of Yata at seven-thirty that evening. On the way up I had a long talk with an Inca Indian who had obtained a Bible from the Huanuco Mission. He said he believed in it and was reading it. Thus, many days journey from the main station the news has spread being carried by Indians laden with products of the mountains or driving their sheep down the steep passes.

The following day we made an impression on the officials in Yata on visiting a new water works under construction. We found they were using a very weak mixture of cement in a very important part of the construction. Mr. Clark, being an engineer, was able to advise them in the matter. That evening a young chap, a liberal, turned a fine large room over to us and did everything in his power to make the meeting a success.

On arriving at the place of meeting we found the room packed, giving us just room for our lantern and slides. We were honored with the presence of all the officials of the town except the Cura (priest). Even the drunks were for us. One old fellow kept crying "Baje con los curas" (down with the priests). "Vivar las evangelistas." We found all through the valley the young men especially very liberal and want a change. They see the error of the hierarchy of Rome. The young chap who gave us the room informed me that if we would come to Yata he would give us the use of the room. He also expressed the wish that he might sell Bibles in the town. That evening all the Bibles we had with us were sold and the people begged for more; even the captain and governor wanted the Word of God. O! how the doors are swinging in a land wide open.

## IF YOU WANT SOMETHING

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.



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### OUR CONTRIBUTORS

Rev. G. Whitefield Simonson	Rev. E. B. Shelhamer
Rev. O. G. Minglehoff, D.D.	Rev. J. B. Culpepper
Rev. Richard W. Lewis, D.D.	Rev. Bud Robinson
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Rev. G. W. Ridout, D.D.	Rev. I. M. Hargett
Rev. P. F. Asher, D.D.	

(Continued from page 1)

grace, suffering, endurance, establishing and going on. How marvelous is this comprehensive truth of holiness, a preparation for endless eternity in a sinless heaven with God, the angels and the saints of all ages!

An angel could not ask for a greater privilege, a higher calling, a more glorious service than to live among men, to go up and down the earth proclaiming a full and free deliverance from sin, a joyful life of peace with God, of fellowship with Jesus Christ, of a heart from sin set free. This gospel of full salvation is indeed "good news."

What a change would come in the churches, in all the evangelical churches, in the homes, in the lives of the people, in this sin-cursed world of ours if, for six months our ministers of the Protestant churches of these United States, with open Bibles, shining faces, and hearts aglow with divine love, should preach to their people the "beauty of holiness," the will of God that we should be saved from all sin; the gift of God, the awful agonies of the cross that we might be saved from sin—what a stir it would create! Such preaching! How the people would talk about it, read their Bibles, pray, think, reform their lives, inquire of their preacher, get together to discuss holiness and wait upon the Lord in prayer. There is not a doubt about it.

Oh, my brethren, men of God up in the pulpit, do not be afraid to speak to the people that God, in his Word, requires holiness of heart, that in the gift and crucifixion of Jesus Christ he has provided for holiness, that in the day of judgment he will demand holiness; that we must go on to perfection, or we will go back to apostasy, always proclaiming and pointing to the bleeding Victim of the cross, and urging upon the people that the blood of Jesus Christ cleanseth from all sin.

### Personal Note to Herald Readers.

As we move from China where we have had nearly ten months of preaching the gospel and evangelizing, and where we have seen gracious revivals, we feel led to ask the prayers of God's people for our work in India, Egypt and other parts. Pray for us that we might experience power from on high in every meeting; that we might preach the gospel with the Holy Ghost sent down from Heaven and that our ministry may be used

to the salvation and sanctification of many souls. Our first engagement in India will be Yeotmal Holiness Convention, October 17-22, then we go next to a camp meeting of the Free Methodists. GEO. W. RIDOUT.

## Help Childhood and Youth.

W. R. CHAPMAN, PH.D., D. D.

Text. Proverbs 22:6.—*"Train up a child in the way he should go; and when he is old, he will not depart from it."*

Proverbs 20:11.—*"Even a child is known by his doings, whether his work be pure, and whether it be right."* Matt. 8:16.



SOMETIME ago a gentleman was in a western city; he, with several friends, was standing on the street talking, when three high school boys pushed over a weighing machine and took all the pennies. The gentleman and several others attempted to stop it. This gentleman's friend laughed and said: "Boys will be boys."

The question I want to point hinges on this every day statement, "Boys will be boys." Have any of you ever been guilty of making that remark? I surely hope not. Think my friends of the dangerous implication of such a remark. Think of the teaching carried by that remark. It seems very true to me that the implication is, that what boys do now is of little moment since, to a large number of people, what boys do has nothing to do with their later life when they ought to be worth something to themselves and to others. But this is a great mistake, a very great mistake. What boys do largely enters into their training, and leaves its marks for the future, either good or bad. I tell you most positively such doctrine carried by that remark and other like remarks is most fallacious, and it has caused much negligence on the part of those who are training the boys and girls of today. It leads one away from the correct understanding of the boys and girls.

I am fully persuaded that what boys and girls do now does materially influence their future character, growth, and achievement. I am sure whatever is permitted to grow in the minds of the boys and girls will materially affect them and it will flower and come forth as fruit in the life of that child as a youth tomorrow and either hurt him or her, or greatly benefit him or her as an adult day after tomorrow. So be careful as to your teaching.

A gentleman visited a large prison some time ago; after completing the round of inspection, the warden sat down with him to talk the prison matter over. Pointing to some young men who were crushing rock not far distant, he said to the gentleman: "A few short years ago those young men were ruddy-faced, smiling, happy boys, playing on the streets of your cities and in your countryside. At that time no one, and certainly not the boys themselves, thought they would end up behind the bars. Evil influences came their way. While their homes and the church and the schools were neglecting them because they were difficult to understand, evil men and evil companions, of their own age led them into paths of wrong. See them today. 'Take care of the boys,' the old warden said. 'Take good care of the boys. Your boy may be here tomorrow.'"

I tell you a little good, kind advice, a little help to the boy and girl at the right time; ah, more, a little real understanding of them by the older folks, would go a long way in saving them for future good; but do this while the boy is a boy and while the girl is a girl; in other words, while their minds are plastic, while it can be moulded and directed into the paths that lead the right way; that lead toward the church and not the prison.

Do you want a Christian world tomorrow?

I suppose every one will answer in the affirmative. Well, if you do, how are we to go about securing the thing we want? Do I hear an answer? Well, I doubt if I do, so I will try to answer it. To my mind, there is only one answer to this great and weighty question. If we really want the world tomorrow to be Christian we must begin in the home. We must fit many of the parents to raise children, and then this generation of babies, of childhood, and of youth, must be brought up and trained in the constant love and nurture and admonition of Jesus Christ and our Father God. I can think of no other way. This is the only way. The only way is in the home. The home is the place where such real training must begin. Then it must be followed up in the public school, the private school, the Sunday school, the college, the university, and last, but far from being least, the Church.

The home is the great place. Do you, my hearers want the home to continue as the biding institution of society and all that is good? I am persuaded you do. If you really do, then let us be very sure that we raise the children and youth to believe in the true sacredness of marriage, of parenthood, and of home, and to thoroughly understand what is involved in building and maintaining a real potent Christian home; a home where God is, where God dwells. I believe we can maintain the home. I am sure we can. We can make it increasingly Christian if we will. It all wholly depends on the way we train our little children, and our older boys and girls and the young people.

We believe in the Christian Church. I am persuaded that every one does. You and I believe that the church today holds, and always has held higher and nobler ideals than those which exist in the world surrounding it. Is not this true? I am sure it is. We also believe that the church must live on because it has a divine mission to perform.

I may ask what is that mission? I will answer it briefly. It is the Christianizing of the lives of the children, of the men, and of the women.

Parents should, in teaching their children, center their teaching on the teaching of the Kingdom of God. Jesus did this. It is making them like Christ. Now Jesus, to do this, preached love as the dominating motive and service to God and to man as its ideal expression. In the Kingdom which Jesus preached God was recognized as our Father, and as his Father, and all men are recognized as brothers and all women as sisters. I believe the Christian Church lives to spread and disseminate such a plan of life. I am fully persuaded that it lives to spread this plan of life throughout the whole world. And men and women must see that it is done. How is this to be done? If the Church is to scatter the "good news" as the "glad tidings" of Jesus and his gospel, it must begin in the home. If the coming generation is to hear the "good news," this generation must be trained to do it. The children of today must provide the way. The children of today must hear the "good news" and be led to accept it. If the Church is to live tomorrow it must win the children of today to the support of its plans. The very life of the Church depends on this. There is no other way by which this may be done.

Jesus began by winning the children. He took a child and set him up as the ideal of the Kingdom. He is an ideal. Let us keep him as such. We can, if we will rightly train him. We must remember that Jesus has taught us very plainly that our heavenly Father has made us, every one of us, for himself and for a home in his house. He has taught us that it is the desire of the Father that every child of his shall grow up in his love and care. I tell you that we do not believe that a single child was made to wander away from God's fold and family; and then to be brought back into the fold when it has grown old, and after much riotous living.



I do not believe a child need ever wander away from the fold. I believe he never will if he is rightly trained, taught, and directed. I fully believe this; and I also believe that it is only possible, but the great desire of our Father, that every child should grow up a devout Christian being led to accept Christ in childhood, and never know himself as having been anything but a Christian. I firmly hold this doctrine.

With doctrine in my mind I believe that the Church holds a very clear and definite responsibility to the children. It must carefully look after the children. It cannot do otherwise. The Church must provide means for the careful training of the children. This plan must be systematic. It must look after the little children, the older boys and girls and young people in the abundant life.

Sometimes I think that we have surrendered our boys and girls to organizations outside of the church, and to the world. I feel sure we have suffered them to wander into "the far country," feeling, I suppose, that when they had finished sowing their "wild oats" that, like the prodigal son, they would return. Do they always return? No, I think not. Multitudes of our own boys and girls never return. Some, of course, do return. But on those that return I beg you to note the scars. It is a sad thing to let the boys and girls sow "wild oats," and yet have seemingly fond parents.

Did you ever see parents let their children have their own way? Did you ever see parents threaten their children and never carry out the threat? Did you ever see parents pet their children in the wrong way? Many other questions I could ask, but why?

It is not worth while. You know that these things exist. How can any one, any parent that will honestly look the world in the face, and take careful note of conditions, do such things? I cannot see why they love their children in that way, but they do.

It is certainly the divine birthright of every child born in this world to be trained well and to, at a very tender age, be brought into the Father's earthly house, and there receive special training at the hands of Christians. We have no right, as parents, to suffer one of our little ones to wander away from his love and tender care. They were entrusted us that we might raise them and fit them for God's heavenly Kingdom. Remember you parents are responsible for your children.

Parents, bear this injunction in mind: Give more attention to your children. Direct them, lead them, help them. Remember, fond parents, it all depends and rests with you. Again remember that the only hope of a Christian world tomorrow is in your boys and girls of today. They are in your hands and in your care and protection. All for what? for your careful training. I am sure that you can lift up Jesus before your children that they will be able to see and understand that he is your Saviour; and seeing and understanding this, have you not won the battle? I think so. I feel sure that you Christian parents can make Jesus' way of life real and regnant. It looks to me, from my long experience in handling children, that Christian parents can win the confidence of their own children, and win them in wholehearted service to the Master.

What is the boy? Who is the boy? What is the girl? Who is the girl? They are the persons who will shortly carry on what you have begun. They are the ones who will sit where you are sitting. They are the ones who will finish writing the thing you started, and write the work you failed to write. They are the ones who will finish the work you started. They are the ones that will take your pew in the church, who will take your place in the pulpit, and other places of honor. They will step into your places as statesmen, orators, soldiers, authors, poets, painters, architects, and sculptors.

Did you ever stop to think what you are training these children for? If you have not,

then I beg you stop, think, act. But do not act alone. Get God to help you. They are the ones who will move in tomorrow and take over your churches, your schools, your colleges, your universities, your homes, and your affairs of state. Parents may go to Congress and make national policies and agreements today, but they will determine how they shall carry out and enforce them tomorrow.

Parents, it is a fact that you soon pass off of the stage of action. You will soon be called from the arena. The drama which you are so well acting will soon be closed. The curtains will fall on it. But your children at once step in and take your place. Even your reputation and your name, and your fortune are in their hands. They can make all shine with luster of the midday sun, or they can drive it with midnight darkness. It all depends upon the way you have raised and trained them.

May I add a closing remark. The fate of the state, the fate of the nation, the fate of the world, the fate of humanity, the fate of the Christian Church, the fate of Christianity is in their hands. Therefore, is it not well that you should give them some real attention.

I think it is. The burden is upon you parents. Your responsibility is very great. It is a burden indeed. You love your children. I know you do. I have loved one and lost. But it was his gain. Because of that undying love you have for them I appeal to you to give more attention to your children. May God help us raise our children for the Church, and for him, is my closing benediction.

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## How to Resist Temptation.

E. E. SHELHAMER.

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**E**VERY man is tempted when he is drawn away of his own lust and enticed."

There are at least four steps in connection with temptation—*Attention, Consideration, Gratification, Humiliation.*

1. *Attention.* Here is where the tempter succeeded with Mother Eve. He called her attention to the beautiful and luscious fruit. Having gained this first point he quickly caught on to her natural weakness—loquacity. Had she only kept a closed mind and a closed mouth all would have been well. It is the same with every holy soul today. Such an one cannot be tempted except along natural and legitimate lines. "When the woman saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise, she took." It is that first look that makes it possible to think, then forget all former resolution. Job realized this when he said, "I made a covenant with mine eyes: why then should I think?"

Notice Achan's sin! He "saw" the goodly Babylonish garment and shekels of silver, then "coveted," then "took," then "hid," then died in disgrace. No one can fall until he first looks or listens, then lingers, then longs, then lunges. It is simply impossible to be overcome on any line so long as the mind is closed to the thought of yielding and the question is undebatable. Remember this, you are invincible so long as you do not let down the first bar and throw open the subject to debate. But if you dare to do this for a moment the floods will pour in and sweep you off your feet.

2. *Consideration.* This is the second step. If Satan can get one to ponder then wonder, the battle is likely to be lost. One man said, "If I were tempted along a certain line I do not know what I would do?" This man was defeated already. How unlike Joseph, who no doubt had it settled in his mind beforehand that come what would he could not sin.

He was fortified and as unmovable as Gibraltar, when temptation came. "How can I do this great wickedness and sin against God?"

3. *Gratification.* Is it not strange how one can go stone blind in a moment in view of present profit or pleasure, rather than wait for joys and comforts more enduring? David "saw" then "inquired" (considered), then like a mad animal broke down the fence and ruthlessly trampled under foot all sense of honor, and righteousness. After he had gotten through with his seeing and sending, then God began sending strife, sedition and sorrow which never ended. Reader, beware!

4. *Humiliation.* If one could only stop long enough to look around and behold the many shipwrecks, he might take warning. Some of these were once mighty in sailing the high seas and doing commerce for God. But they trifled, ventured too near the rocks and are now out of commission—stranded on the shores of time. Others are dismantled and though pretending to be in service, are like floating derelicts without mast or rudder—more dangerous than old hulks, high and dry on the beach.

Precious reader, remember there are souls now in hell and others on their way there, who at one time roamed on plains of spiritual light grander than you or I ever experienced. To your knees! To your knees!!

## Spiritual Clinics?

REV. A. S. HUNTER.

"M. D." following a name tells us that the person believes there is disease, sickness and suffering in the world, and that certain remedies will effect cures. By those letters we know that he has been in a school where the instructors believe the same, and has been carefully trained in the art of diagnosis and prescription. When, in case of illness, he is called in, we know that he will take the situation seriously. He will not slap the patient jovially on the back, tell him how well he is, just get busy helping your well neighbors, join my health club, come to my clinic, etc., and you are all right, a hundred percent good! No! Physicians do not do that!

"D. D." following a name tells us—what? Too often it means that the person does not believe in sin, in the fallen state of man, in the blood atonement, in "repentance unto remission of sins," in the new birth by the Spirit, in sanctification and holiness; that he does not believe in revivals, "mob psychology," in penitential tears, in "the joy of Thy salvation," in testimony to "the power of God unto salvation." Those letters after his name may mean that he has been in a school where the professors do not believe the above things, but that they are the superstitions of grossly ignorant people, and not adapted to the educated people of our scientific age. They believe we are all inherently good, "religious animals," and need only a bit of ethical training. To this "D. D." there is no sin disease in the soul, nor any remedy for it in the atonement. Once a week he has an ethical clinic, where he discourses briefly on some pleasant topic. Join my church, occupy a cushioned pew, listen to the pipe organ and trained choir, and hear my lecture. We are all fine folks, and you are a top-notch!

The twentieth century is not the first one to suffer with this sort of thing. Isaiah, Jeremiah, Ezekiel and the other prophets saw the same 2500 years ago. Of many of the "prophets" then, God said, "They prophesy lies in My Name! I have not sent them!" Luther and Wesley found the same in their days. Wesley's followers, during a century, were faithful to Christ, to the Bible and to souls, and the continents felt the thrill of a new spiritual life. Conditions in Methodism now, beggar anything in the world's history!

Don't fail to send us at least two subscribers on our 50 cent offer.



## OUR BOYS AND GIRLS

My Dear Boys and Girls:—

I am giving you an interesting letter from one of our cousins who was led to the mission field through the influence of Page 10. We never know what may be done through our page, and I am sure you will enjoy the letter from Miss Bassett.

AUNT BETTIE.

Dear Aunt Bettie: Will you please let an old cousin, who used to write to your page several years ago, rejoin your happy circle? I have now been a missionary in far away Egypt for five and a half years, and page ten is largely responsible for my being in Egypt, and for that reason I still find interest in reading page ten. Several years ago I wrote a letter to page ten, in which I told of my call to Africa. The brother of our missionary superintendent read my letter and wrote to me, and soon sent me their monthly missionary paper, telling of the work in Egypt. After a few years of training in Bible Schools at Hutchinson, Kan., and Cincinnati, Ohio, the Lord opened my way to spend two years at Bedford, Indiana, our missionary headquarters, setting type for the missionary paper and getting ready to come to Egypt, to which part of Africa the Lord showed me I should come. So you see I owe much to page ten, as it helped me to reach Egypt.

I will tell you a few things about our work here. We have an orphanage for girls at Alexandria. There are forty-five there now. Two of the larger girls help teach in a day school at Girga, in our part of Egypt, five hundred miles from the coast. We spend two months or more every summer at the sea in our orphanage in sight of the beautiful Mediterranean. It is necessary for us to take this vacation, because it is very hot here in Upper Egypt during the summer. In this part of Egypt we have work in the cities of Hohag and Girga and in several villages. We have two missionaries at the sea and four here, besides those now on furlough. Also five native preachers help very faithfully. I have been training two boys, the sons of one of our preachers, and they will soon be ready to start out in the Lord's work. Even now they visit the villages and preach some, and also take a meeting here sometimes. They are fine boys. I now also help teach in our large day school for girls here. We have about 100 enrolled. Some of the larger girls were brightly saved in our convention held in our tent here in March. We had six conventions this year in the tent and many were seeking and finding God. Also we made various tours of the villages between the conventions. This is a very interesting, yet needy and darkened land. I am happy to have a part in God's work here. Sister Jackson and I call and preach, as well as teach. Our new missionary, Bro. Plants, who came this year, bringing a new Ford car, is a great help in the work. He also resides in Sohag. We have one missionary at Girga. Our doctrine is good old John Wesley Methodism, and we are a faith mission, supported by free-will offerings. My mother sends me the paper. My father, who was a holiness preacher, went to heaven this past October. The Lord comforted my heart when I heard of his death. Please print this letter, even if it is long, and I will try to write again and make it shorter. I would be glad to get letters from any of the girls or women who read this page, and will try to write to all who write to me. Pray for our work here.

Beulah Bassett.  
Sohag, Upper Egypt.

Dear Aunt Bettie: Please let an old lady join your happy band of cousins. I want to express my pleasure reading the continued story in *The Herald*. Every chapter gets more interesting. The moral seems to be: "Train up a child in the way he should go and when he is old he will not depart from it." Henry Huston was trained in the fundamental principles of religion. The virgin birth, the crucifixion and resurrection. He had sore trials, and

was not appreciated. I have passed that sad route, but am glad to realize "Twas grace that brought me safe thus far, and grace will lead me home." No doubt the whole *Herald* family prays for Bro. Morrison, but we have to leave it all in our Father's hands. He knows best and will do what is best for all who trust him. I am seventy-seven years old, and have been confined to my room two months and know how to sympathize with the afflicted. *The Herald* is a great comfort to me. I enjoy your writing, and hope you are wonderfully sustained in your trials. Love and best wishes to all. Beg to remain, faithfully your sister,  
Mrs. B. F. Copeland.  
Grantsville, Ga.

Dear Aunt Bettie: I would like very much to join your happy circle. I do not get your paper, but one of my very dear friends does, and I read and enjoy it very much. This girl friend and I both wish admittance to your club. I am sixteen years old, have wavy blond hair and blue eyes. I love pets and nature. I wish to make the best of friends with every one of you, and very much wish to hear from the boys and girls.

Jeanette King.  
Beebe, Ark.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of boys and girls? I am seventeen years old and in the eighth grade. I go to Sunday school every Sunday I can. Huldah I Pridden, I guess your middle name to be Inez. Please do what you said. I hope W. B. is on a hike when this arrives. Will be glad to hear from any of the cousins.

Edith Biddle.  
Rt. 3, New Market, Tenn.

Dear Aunt Bettie: This is my second attempt to pass Mr. W. B. My father takes *The Pentecostal Herald* and I enjoy reading it very much. Does anyone know whether the Garden of Eden has been entered since Adam and Eve were driven from it? Were did Cain's wife come from? Does the Bible tell of John's death, if so, where? I will be thirteen years old Sept. 23. Have I a twin? If so, write to me. I will be glad to get letters from the cousins, and will try to answer all letters received.

Stella Parkins.  
Rt. 1, Box 50, Fayette, W. Va.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am nine years old and in the third grade. I go to Sunday school every Sunday I can. I have brown hair, blue eyes and light complexion. Can any of you guess my middle name? It begins with L and ends with G, and has four letters in it. The one who guesses it I will write them a long letter. As this is my first letter to *The Herald* I will close with love to all the cousins.

Fannie Scarborough.  
Avon, N. C.

Dear Aunt Bettie: We would be very glad to get space in your columns for our short word to let you know we do like to read *The Herald*, and we have mother to read us all the good letters that are printed for we enjoy them all. We are sisters and have two brothers that are our senior by a few years. We have the good fortune of having a very dear mother and father that are true blue Christians. We have family prayer, and thanks at each meal for the food that we have before us for we give credit to our heavenly Father for all we have. We live on a farm of 180 acres and we enjoy farm life. We have a nice creek running through our farm and our brothers catch so many nice fish, and how we all enjoy the feast. We raise chickens, geese, ducks, and guineas. It is such sport to hunt guinea's nest. We found one the other day with forty eggs in it. I have a setting of goose eggs that will hatch this week. We do enjoy caring for the baby fowls of our flock. My sister found a twin among the letters and I wonder if I have one. I am nine years old

August 7. Our school is out. I will be in the third grade next year. We all enjoy going to church, especially the meetings; there are so many different ones, we have one to go to most all the summer months. My oldest brother is the only one of us children that has been saved. We ask the prayers of all the Christians that we all might be saved and made to rejoice as others do that live in the Lord. Would be glad to hear from some of you cousins. Will answer by card any way. With love and best wishes to Aunt Bettie and all the cousins.

Jeanette and June Uffelman.  
Rt. 3, Erin, Tenn.

Dear Aunt Bettie: It has been a long time since I wrote page ten. We have taken *The Herald* for years. I am a little dark complexioned woman thirty-seven years young, the mother of seven children, wife of one of the best husbands in the whole world, last but not least, I am a T. B. patient in a Sanatorium. There are six girls in our ward; we have some good times reading good books, talking on the Bible, the goodness and greatness of our Father in Heaven. We have seasons of prayer each morning which we enjoy very much. All the girls in our ward go to their meals but me. The dining-room is about one hundred feet down the walk, so while they are gone I get very lonely. One evening in the cold month of February I composed this little rhyme about my dear father dying of cancer of the stomach, and I am not able to go to see him. I was home for the Holidays to see him. He was very poor and so sick but not bedfast; but took his bed soon after I came back to the Sanatorium. Will give you the poetry now hoping to see it in print.

The brightest picture that  
Hangs on memory's wall,  
Is that of my gray-haired father,  
When he visited me last fall.

Now if I go to see him,  
In his bed of fever and pain,  
It will surely spoil the picture,  
Even though I don't see him again.

Oh how can I lie here and worry,  
(It will be impossible to gain)  
And not go and see him when maybe,  
I could do something to ease pain.

So I'm trusting in Jesus our Savior,  
To visit the dear old home,  
To bless, comfort and heal him,  
For the sake of his boys that roam.

I must stay here for the sake of my children,  
For they need my care, oh so much.  
If the Lord will only help me,  
For his kingdom is of such.

Should father cross the river,  
Before my strength returns,  
His loving smiles will linger  
Back at the dear old home.

If I never see his smiling face,  
Until we reach that shore,  
I know we're saved through Jesus' grace,  
Who taught us we'd live evermore.  
Mrs. A. E. Strickland.  
Clendennin, W. Va.

Dear Aunt Bettie: Here I am again; just a Pax girl, but I long to become better acquainted with the cousins and you. I received a nice letter from Mildred Reigo. I wish some more of the cousins would write to me. Well, I will close for this time. I hope to see my letter in print. Tell Mr. W. B. to go chase himself. Mae E. Wells, the answer to the riddle is "Herbert Hoover." Dorothy R. Baker, I guess your name to be Rita.

Thelma Rutherford.  
Box 66, Pax, W. Va.

Dear Aunt Bettie: Will you let a girl from Poole, Ky., join your happy band of boys and girls? As Mr. W. B. got my first letter I am writing again and I hope to see this one in print. I have been reading *The Herald* for nearly a year and I enjoy reading page ten. I am twelve years old and in the seventh grade. I go to Sunday school every Sunday. I am a blonde. I only have one brother, who is away and I get awfully lonesome, and would like to hear from some of the cousins. Marian Burris, I

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guess your middle name to be Marill. If I am right don't forget your promise. I will close before Mr. W. B. comes in.

Bessie B. Todd.  
Poole, Ky.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? I am fifteen years old, have light brown hair and blue eyes and fair complexion, and am a Freshman in High School. As this is my first letter to *The Herald* I hope to see it in print. Would like to hear from some of you cousins. Love to Aunt Bettie and all the cousins.

Lillius Duke.  
Chapmansboro, Tenn.

Dear Aunt Bettie: I have never written to you before but read your Boys and Girls' Page very much. I am fourteen and in the eighth grade. I have dark brown hair and brown eyes. My birthday is March 9. Have I a twin? Tell Helen Casdollar I guess your middle name is Hazel. Am I right? I guess Elinor Hogue's first name is Viola. Please write to me and I will answer. Well, I must close and I want to see this in print. Hope Mr. W. B. is out shopping.

Anna Vetter.  
Riverview, Neb.

Dear Aunt Bettie: Please let me come in for a short chat with the cousins. I think *The Pentecostal Herald* is a fine paper, especially page ten and the "Crucifixion of John Henry Huston." I am glad to see so many of you are Christians. I wish I was too. How many of you have read "Beautiful Girlhood"? I have and liked it fine. Mother got it for me Christmas. Will you cousins and Aunt Bettie please pray for me. I would like to see this in print.

Anna G. Burr.





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## FALLEN ASLEEP

### STRATTON.

The Rev. Job L. Stratton, minister of the Methodist Episcopal Church for more than half a century, and beloved and highly respected resident of this city for more than a quarter of a century, died Feb. 24, about 7:45 o'clock at the family residence, 411 Haus avenue, after an illness of but a few days, due to weakness of his advanced age.

The passing of Rev. Stratton removes from this community one of its outstanding Christian men and leaves a place, that it will be hard to fill. His death comes as a shock to hundreds of people with whom he had been in more or less close contact for many years.

#### Retired in 1916.

Rev. Stratton was born on a farm in Goshen township, Mahoning Co., Ohio, February 4, 1845, being 84 years of age at the time of his death. He was the son of Daniel and Julia Stratton. He prepared for the ministry with great care, being a graduate of Mt. Union College in the classical course. He joined the Erie Conference of the Methodist Episcopal church in Akron in September 1872 and retired from the active ministry in 1916. During twelve of these years he supplied churches in New Castle and vicinity.

He came to this city as pastor of the Epworth M. E. Church, which he served for four years. In 1905, he was appointed to the pastorate of the Croton Avenue M. E. Church, which he served for five years.

After his retirement he supplied Simpson M. E. Mission on Atlantic Avenue, for nearly nine years. His last regular work was as pastor of Pulaski and King's Chapel M. E. churches in 1923-24.

For 56 years, he gave full proof of ministry, leaving every church he served richer in the things that make for character and good citizenship. He was always ready to serve every good cause to the extent of his strength and ability.

Ever since coming to New Castle, he had been a member of the Ministerial Association, every member of which organization, held him in the highest esteem. Only recently resolutions of appreciation of his steadfast faith, spiritual optimism and constant intercession for the success of the Visitation Evangelism Campaign were passed by this body of ministers. He held his membership in the First M. E. Church of this city.

Rev. Stratton was married twice, his first wife was Ella Shultz to whom he was married in 1872 and who died in 1881. There were two sons born to this wife, Prof. Ruliff V. Stratton of Port Huron, Michigan, and William A. Stratton of Yakima, Wash. His second wife, now living, was Mary S. McFall of Smith's Ferry, Beaver county, Pa. He also leaves one brother, P. D. Stratton of Akron, Ohio. He was a member of the Protected Home Circle.

The body of Rev. Stratton was taken to the First M. E. Church at 2 P. M., at which time the services were held. Interment was in Oak Park Cemetery.

### THINK

Of some friend or loved one who needs salvation, then invest 50c in the interest of their soul and send them *The Herald* until January, 1930.

### REQUESTS FOR PRAYER.

Mrs. C. H. M.: "Please to pray for me, a widow, that a cataract may be removed from my eye without an operation, if it be the Lord's will."

Mrs. J. W.: "Please to pray for the healing of my little niece who is very ill; also if God spares her she may be a soul winner for Christ."

G. B. H.: "Pray for my wife who has left home, that she may be saved."

M. A. M.: "Will *The Herald* readers please to pray for me that I may be saved."

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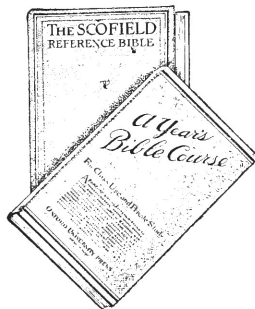
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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson VIII. August 25, 1929.

Subject.—Rebuilding the Temple. Ezra 3:10-13; 6:14-16; Ps. 84:1-4.

Golden Text.—I was glad when they said unto me, Let us go into the house of the LORD. Ps. 122:1.

Time.—B. C. 536 to B. C. 516.

Place.—Jerusalem.

Introduction.—From the time when the tabernacle was erected in the wilderness under the supervision of Moses, Israel had no other regular house of worship till the days of Solomon. About 500 years prior to the date of our lesson he built the first Jewish temple on Mount Moriah in the city of Jerusalem. The Babylonians under the reign of Nebuchadnezzar burned it after it had been standing about 400 years. Solomon lavished the wealth of the Jewish kingdom upon this magnificent structure. It was constructed out of the finest of stone and wood, and garnished with immense quantities of beaten gold.

I have often heard preachers arguing in favor of fine churches, because Solomon's temple was so costly; but the argument will not hold. That temple was built as a house of worship for an entire nation. It is not only foolish, but sinful to put vast sums of money into costly church buildings, in order to satisfy human vanity, while millions of poor people at home and in heathen lands are starving for the gospel, and for the bread that feeds the body. I do not believe that many of these beautiful structures are erected solely for the glory of God.

Our lesson today follows the end of the 70 years of captivity of the kingdom of Judah in Babylonia. Shortly after the Medes and Persians captured Babylon and completely overthrew the forces of Belshazzar, Cyrus, King of Persia, issued a decree for the rebuilding of the temple of Jehovah in Jerusalem. Turn to Isaiah 44:28, and read his remarkable prophecy concerning Cyrus, made some 200 years before that monarch was born: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Read on into chapter forty-five for more of this wonderful prophecy.

The rebuilding of the temple was begun and carried on under the leadership of Zerubbabel, for which reason the structure is commonly known as Zerubbabel's Temple. Although King Cyrus provided very bountifully for the rebuilding, even going so far as to tax his western provinces quite heavily in order to furnish the needed funds for the work, the rebuilt temple did not equal that of Solomon. We read in the account of it given in Scripture that when the foundation was laid there was both shouting and weeping. The younger people, born and reared in captivity, had never seen the glory of the first temple; and they rejoiced much when they saw the work that was being done. But there were older people, doubtless some who were carried away from the homeland in raids made on the city subsequent to the first invasion in B. C. 606, who had seen Solomon's temple before it was destroyed. These wept when they saw that the temple being rebuilt would be inferior to the first. Ichabod was written everywhere—the glory of the once proud, but sinful people, was

no more. They were broken in both purse and spirit; but there was yet hope in the hearts of a few God-inspired leaders who were ready to die for Jerusalem.

## Comments on the Lesson.

It will be well to read the first nine verses of this third chapter of Ezra before coming directly to the lesson. Note that before they began to lay the foundation of the temple, they set the priests in order, and erected an altar of whole burnt offering. They restored the regular worship of Jehovah as directed in His Word, in order that they might receive his guidance and blessing in their work. That was proper and acceptable in his sight; for "except the LORD build the house, they labor in vain that build it." When Zerubbabel was about to build the temple God sent to him by the prophet Zechariah, saying: "This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

10. Laid the foundation of the temple.—Possibly some of the stones forming the foundation of Solomon's temple were still in place; but the Babylonians had so completely torn things asunder that it was needful to lay the great stones in order again. The priests.—Some who had returned from captivity, or priests who had been born and reared in captivity. The sons of Asaph were singers belonging to the tribe of Levi; but they were not of the priestly family of Aaron.

11. Sang together by course.—Antiphonal singing. Choir responding to choir.

12. Ancient men.—Old men, such as had seen the glory of the first temple. Could not discern the noise.—The volume of sound was a babel, weeping mingled with shouting.

Ezra 6:14-16. Here we come to a break in our lesson. The mongrel Samaritans wished to have a part in the work of rebuilding the temple, but the Jews who were of pure blood would not consent; whereupon the Samaritans grew angry and jealous, and by appealing to the king at Babylon, succeeded in stopping the work for a period of 15 years. Here we take up the work again.

14. Prospered through the prophesying of Haggai the prophet and Zechariah.—These two good men were Jehovah's preachers in that day. By their messages they encouraged the leaders and their workmen. Note that the building was done under the command of three kings, Cyrus, Darius and Artaxerxes. The work was completed some twenty years after it was begun by Zerubbabel.

16. Kept the dedication of this house of God with joy.—As far as possible they were possibly patterning after the dedication of the first temple. See 1 Kings 8, Psalm 84:1-4. This psalm needs no comment. It is a simple, beautiful doxology of praise, that comes very properly at the end of our lesson. It is sweetness after bitterness; joy after a long night of sorrow. Thank God, our dark places come just before the dawn; weeping just before joy.

Don't fail to send us some new subscribers on the 50 cent offer.

## PERSONAL AND EVANGELISTIC.

Rev. W. E. Lamp has recently held meetings in Nashville, Ill., in one of our Evangelical League tents in which ten were converted, three sanctified and four additions to the church. Bro. Lamp is doing a great work with our tent. He also held a good meeting at Macedonia, Ill., in which 25 were converted, 5 sanctified and 18 united with the church.

Three of our Asbury boys have been holding tent meetings in Wyoming in which they have seen 122 souls saved or sanctified. Brothers Root, Lowell and Moss are doing a great work in Basin, Wyoming.

The Hofmeister Tabernacle Campaign, Jamestown, O., under the direction of Rev. T. M. Hofmeister closed after eight weeks' duration. Dr. Bromley called on the evangelist as he passed through town. Dr. Hofmeister preaches the Holy Spirit and the ministry of healing. His address is South Solon, O. He expects to tour the State of Tennessee soon.

A pioneer interdenominational meeting will be held in Jackson's Hole, Wyo., Sept. 1-8, Rev. B. Frank Moss, Stanley Lowell, and Paul Root in charge, assisted by Capt. H. J. Galahue and others of the Salvation Army. Saints everywhere are requested to pray for this needy field. For information, write Mrs. Albert Pratt, Wilson, Wyo.

The Annual Prayer Conference at Heights (North Pt. Pleasant) W. Va., is exciting new interest each year. All believers of old-time Bible salvation are invited to come for full time. Such instruments of our Lord as Dr. Shade, of Miami, Fla., R. E. Brockman, and Evangelist Grace Haney, a deaf mute who, with her father are world wonders for the Lord, will be chief evangelists. Board and lodging furnished free on grounds. The date is August 29th to September 8th inclusive.

C. A. Maddy.

I am a local preacher in the Methodist Church, Grenada District, Coffeeville, Miss., and am offering my services to come to any community that needs help in holding meetings or assist any needy pastor or community.

Theo. W. Fly,  
Coffeeville, Miss.

Fortieth annual camp meeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kan., Aug. 15-25. Workers, Rev. Chas. H. Babcock, Rev. Paul Rees, Rev. Mrs. E. D. Bartlett, Prof and Mrs. B. D. Sutton. Beulah Park is located at the south end of Water St., just outside the city limits. To get to the ground, take South Main Street car to end of line. Camp ground is one block West and three South. Or, take South Water Street bus direct. Also, the Yellow Taxi Cab Company will convey passengers to and from the ground for one fare for as many as five persons. Baggage checks may be brought to the secretary's office. Song book, Best of All, Complete. Dining Hall, cafeteria plan. Up-to-date lunch counter and grocery store where lunches and groceries may be obtained. Campers should have their mail addressed to them in care of Beulah Park, Wichita, Kansas. For further information, correspond with Rev. J. O. Orndoff,

R.F.D. 1, Wichita, Kan., or Rev. W. R. Cain, 515 So. Vine St., Wichita, Kan.  
Rev. J. E. Wilson, President,  
Rev. Jesse Uhler, Vice-Pres.  
Rev. W. R. Cain, Sec.-Treas.  
Rev. J. O. Orndoff, Camp Mgr.

## REST COTTAGE—PILOT POINT, TEXAS.

We have just returned from Rest Cottage where we had been called to meet the board of directors, this being the twenty-sixth anniversary of this institution, and we wish to say as we have said before, that to our mind there is no greater institution of its kind in operation anywhere. Every department of the work is in fine shape and is a credit to our great Church and to our country. Our hearts were indeed made glad to see how our heavenly Father was blessing this part of our church work, and to see the shining faces and hear the testimonies of those dear girls who had lost their way, but now had been redeemed by the blood of Jesus, and hear them praise God for Rest Cottage and its workers for their faithful service in helping them find the Lord; they are making good. They gave a program one evening while we were there, and it was a grand success.

With all that the Lord has done for Rest Cottage and fallen humanity, there was a peculiar sadness about the place—the one who had worked so faithfully for nearly twenty-six years had slipped away, and everywhere we looked we could see something her hands had made, her beautiful paintings hanging on every wall in the Home, the beautiful stone fence that she planned and helped to build around the lawn with her own hands. Her whole life was wrapped up in her work there.

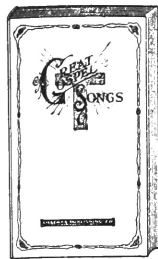
However, there was one task that lay so close to her heart she had to leave unfinished, and that was the erection of a brick veneer building for a laundry which is so much needed there, and funds are being raised for that purpose now in memory of Sister Roberts, (it will be called the Minnie Roberts Memorial Building.) Many helpful suggestions were made in regard to raising the money for this purpose and the Board is behind Bro. Roberts in this worthy undertaking, and we certainly hope that the Church and the friends of Rest Cottage will co-operate with us in this great enterprise.

On Thursday there was held in the Rest Cottage Chapel a Memorial service for Sister Roberts in which the business men of Pilot Point took an active part, also the Mayor of the city and Rev. E. C. Escoe, pastor of the Methodist Church. I have never heard greater honor and praise given to any one than was given to Sister Roberts for her faithful and efficient work while here on earth, and also our dear Brother Roberts and his faithful corps of workers. Some of these men have known Brother and Sister Roberts since the very beginning of their work there, and were in a position to know of its growth and success. The last year ninety-eight girls have been cared for in the Home; babies born during the year forty-two, eighteen girls have been received and cared for in the last seven weeks. This place certainly has the proper name, Rest Cottage, a place where poor unfortunate girls can find not only rest for their bodies, but can be pointed to the One who can give rest to the soul.

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## THE POTATO PARABLE.

E. E. Shelhamer.

A certain rich man was about to take a trip into a far country. He had become wealthy as a great potato-raiser. His field consisted of twenty-five acres. But now as he was about to take this journey he called his five sons, transferring to them his property and good will.

These sons were very religious—one belonging to the Nazarene Church, the second to the Pilgrim Holiness; the third was Free Methodist, the fourth was a Wesleyan Methodist, and the fifth a member of the Brethren in Christ. These being holiness churches, the boys were expected to profess and practice a high standard of living.

The father desired that these sons keep the field intact and pool their interests. But the boys thought best to have line fences, dividing the field into five-acre lots. One desired to make a specialty of large potatoes; another said he did not care so much for large ones, but he wanted quantity rather than quality; the third said he wanted to raise early potatoes, getting them upon the market early in order to receive good prices. The fourth said he was not so anxious for an early variety, but wanted good keepers. The fifth wanted to combine all of these in his five-acre lot.

The good father in his kind way protested, saying it was expensive to have so many line fences; moreover the horses would trample down at the ends of the rows much valuable land.

"But," said he, "if you insist on these partitions, I urge you to be so magnanimous that when you see your brother have a bumper crop, you jump across the fence and help him harvest it. If you are not big-hearted enough to do this, at least stand and lean against the fence and visit a little. And, if you are too busy to do this, please do not be low enough to throw any weeds across on your brother's lot. And, if perchance you are tempted to do this mean act, for Jesus' sake, I beg of you to practice what you preach to such an extent, that you will not steal any of your brother's potatoes after he has dug them."

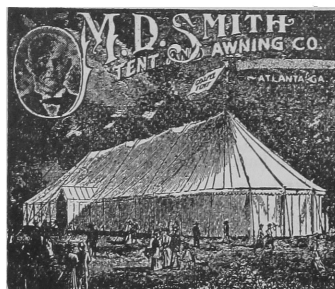
Yes, perhaps all these holiness factions might save overhead expense in their little papers, schools and orphanages, if they were all in one big field; but since this does not seem to be a possibility, surely we ought to be so well saved that we will bid each other God speed. If this cannot be done, it is certainly deplorable when any one stoops so low as to proselyte and steal members who rightfully belong elsewhere.

We have come to a time when it seems that in order to prove one's loyalty to his little crowd, he must be more or less biased and prejudiced against the other crowd. Oh, for such a baptism of Divine love that will make us forget a lot of little differences and cause us all to rally around one central truth—Jesus and Him crucified.

"And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not, for he that is not against us is for us."

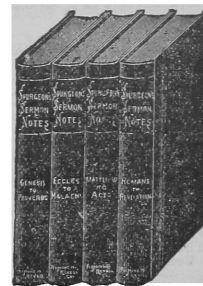
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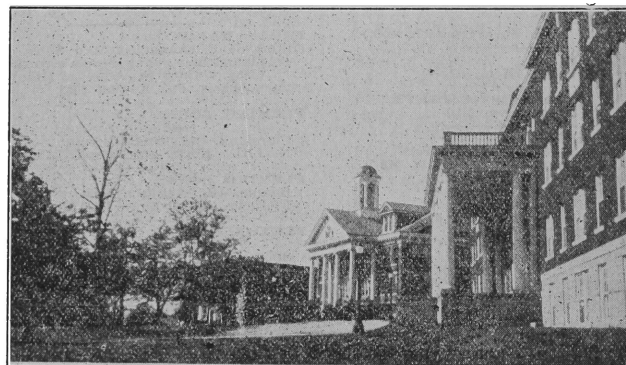
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(Kirkpatrick, Crouse, Moore, Erny)  
Carmichaels, Pa., August 5-18.
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(Bethany, Okla.)  
Kearney, Neb., Aug. 15-25.
- BABCOCK, C. H.**  
Romeo, Mich., August 1-11.  
Wichita, Kan., August 15-25.  
Blackwell, Okla., August 26-Sept. 2.  
Burr Oak, Kan., Sept. 6-15.
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(Olivet, Ill.)  
Harvey, Ill., July 24-August 18.  
Plattsburg, N. Y., Sept. 25-Oct. 13.
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(Yamhill, Oregon)
- BUDMAN, ALMA L.**  
Greenville, Tenn., Sept. 5-15.  
Spring Mills, Pa., Sept. 22-Oct. 6.
- BURTON, C. C.**  
(Delmer, Ky.)  
Robeline, La., August 12-25.
- BUSSEY, M. M.**  
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Cedertown, Ga., August 19-26.
- CAIN, W. R.**  
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Magnolia, Ark., Aug. 9-18.  
Rice, Kan., Aug. 21-Sept. 1.
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Pratts City, Ala., Sept. 8-29.  
Stephenson, Ala., Oct. 1-20.
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Sumter, S. C., Aug. 22-Sept. 8.
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Calamine, Ark., Aug. 30-Sept. 8.
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Ironton, Ohio, August 4-18.  
Carmago Camp, August 23-Sept. 1.  
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Union City, Ind., Aug. 25-Sept. 8.  
Attica, Ind., Sept. 15-29.
- LOPER, J. NORRIS, FRY, WILBUR H.**  
(Stratton, Miss.)  
Rose Hill, Miss., Aug. 5-18.  
Sandersville, Miss., Aug. 19-Sept. 1.
- LONG, J. OWEN.**  
(Singing Evangelist)  
(Harrisonburg, Va.)
- LOVELESS, W. W.**  
(London, Ohio)  
Radcliff, Ohio, Aug. 12-25.  
Waterloo, Ohio, Sept. 6-22.
- LOWELL, B. A.**  
R. A. Root, B. F. Moss, Jr.
- Powell, Wyo., Aug. 14-25.  
Jackson, Wyo., Sept. 1-8.
- LUDWIG, THEO. AND MINNIE E.**  
(772 N. Euclid Ave., St. Louis, Mo.)  
Batesville, Ark., August 15-25.
- MCBRIDE, J. B.**  
(112 Arlington Drive, Pasadena, Calif.)  
Ramsey, Ind., August 15-25.  
Cincinnati, Ohio, Oct. 6-20.  
Beech Grove, Ark., Aug. 27-Sept. 8.
- McGHEE, ANNA E.**  
(280 S. Firestone Blvd., Akron, O.)  
Mt. Vernon, O., Aug. 8-18.
- McKIE, MARK S.**  
(Holt, Michigan)
- McNEESE, H. J.**  
(New Brighton, Pa.)
- MANLY, IRVIN B.**  
(401 Cosmos Street, Houston, Tex.)
- MATHIS, I. C.**  
(2923 Troost Ave., Kansas City, Mo.)  
Woodward, Okla., August 8-18.  
Oakland City, Ind., Aug. 23-Sept. 1.  
Cape May, N. J., Sept. 6-15.
- MAWSON, RUSSELL K.**  
(Singer and Pianist)  
(202 N. Lexington Ave., Wilmore, Ky.)
- MAXWELL, SAM.**  
Cambridge, Mass., July 9-Aug. 16.  
Morganton, N. C., August 18-Sept. 2.  
Wentworth, N. C., Sept. 2-16.
- MILBY, E. C.**  
(Song Evangelist, Greensburg, Ky.)  
Normal, Ill., Aug. 23-Sept. 1.  
Flovilla, Ga., Aug. 8-18.
- MILLER, REV. AND MRS. F. E.**  
(Lowville, N. Y.)
- NORRERY, JOHN.**  
(1001 Cooper St., Camden, N. J.)
- OWEN, JOHN F.**  
(Taylor University, Upland, Indiana)  
Indian Springs, Ga., Aug. 8-18.  
Circleville, O., Aug. 23-Sept. 1.  
Erie, Pa., Sept. 2-15.  
Rochester, Pa., Sept. 28-Oct. 20.
- PARKER, J. R.**  
(415 N. Lexington Ave., Wilmore, Ky.)  
Oswego, S. C., August 6-18.  
Open dates, Aug. 19-Sept. 1.
- FATZSCH, EDDIE E.**  
(Song Evangelist)  
(624 Oak St., East Liverpool, O.)  
Hammondsville, Ohio, Sept. 1-15.
- POCOCK, B. H.**  
Cleveland, Ohio, Aug. 28-Sept. 1.
- POLLITT, S. H.**  
(Amelia, Ohio)  
Salvisa, Ky., August 15-September 1.
- QUINN, IMOGENE.**  
(809 N. Tuxedo St., Indianapolis, Ind.)
- RAYL, C. H.**  
(Evangelistic Singer)  
(413 E. 25th St., Huntington, W. Va.)
- REDMON, J. E. AND ADA.**  
(1049 King Ave., Indianapolis, Ind.)  
Oregon, Wis., Aug. 9-26.  
California, Ky., Aug. 30-Sept. 8.
- REED, LAWRENCE.**  
(Painesville, Ohio)  
Circleville, O., Aug. 21-Sept. 1.
- REID, J. V.**  
(2912 Meadowbrook Drive, Ft. Worth, Texas)  
Fayetteville, Ark., Aug. 11-25.
- REES, PAUL S.**  
(2014 W. Hancock, Detroit, Mich.)  
Wichita, Kan., Aug. 16-25.  
Gaines, Mich., August 30-Sept. 8.
- RICE, LEWIS J. AND EDVTHE.**  
Fort Wayne, Ind., Aug. 14-18.  
Indianapolis, Ind., Aug. 21-25.  
Columbus, Ohio, Aug. 28-Sept. 1.  
Ashland, Ky., Sept. 4-8.
- RIGGS, HELEN G.—BONINE, GRACE O.**  
(Vandalia, Mich.)
- RING, O. F.**  
(724 9th Ave., New Brighton, Pa.)
- ROBERTS, T. P.**  
(321 Bellevue St., Wilmore, Ky.)  
West Union, Ohio, August 15-25.
- ROBERTS, C. PRESTON.**  
(713 College Ave., Des Moines, Ia.)  
Climbing Hill, Iowa, Aug. 9-18.
- ROOD, PERRY.**  
(Middleport, Ohio.)  
Columbus, Ohio, Aug. 28-Sept. 1.  
Boone, Iowa, Sept. 29-Oct. 27.  
Olney, Ill., Oct. 29-Nov. 10.
- ROOD, DWIGHT A.**  
(Vermontville, Mich.)
- RUSSELL, MAE.**  
(Morilton, Ark.)
- ST. CLAIR, FRED.**  
Bessemer, Ala., July 28-Sept. 1.
- SANFORD, E. L.**  
(202 Engman Ave., Lexington, Ky.)
- SHAW, BLISH R. AND MARY.**  
(1261 Nordyke Ave., Indianapolis, Ind.)
- SHANK, MR. AND MRS. R. A.**  
(191 N. Ogden Ave., Columbus, Ohio.)  
Kampsville, Ill., Aug. 15-25.
- SHARROW, C. E. AND NEVA B.**  
(1322 W. Monroe St., Decatur, Ind.)
- SHULMAN, E. E.**  
(5416 Rushell Way, Los Angeles, Calif.)  
Millersburg, Ohio, Aug. 15-25.  
Huntington, W. Va., Sept. 1-15.



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(5419 Highland Way, Los Angeles, Calif.)  
Hopkins, Mich., August 15-25.  
Huntington, W. Va., Sept. 1-15.

**SMITH, BUDDY JEFF.**  
(135 Henderson, Hot Springs, Ark.)

**SPARKS, BURL.**  
(Song Evangelist)  
(Mannington, W. Va.)

**SPELL, C. K.**  
(Kirbyville, Tex.)

**SURBROOK, W. L. AND WIFE.**  
(Kingswood, Ky.)  
Frankfort, Ind., Aug. 9-18.  
Hopkins, Mich., Aug. 23-Sept. 1.  
Kingswood, Ky., Sept. 1-8.

**SWEETEN, HOWARD W.**  
(Ashley, Ill.)  
Alexandria, Ind., Aug. 9-19.  
Richland, N. Y., Aug. 21-Sept. 2.

**THE LAMP EVANGELISTIC PARTY.**  
Springerton, Ill., Sept. 8-22.

**TEETS, ODA B.**  
(Aurora, W. Va.)

**THOMAS, W. E.**  
Marion, Ky., July 17-Aug. 11.  
Franklin, Ky., August 27-Sept. 11.  
Tompkinsville, Ky., Sept. 13-27.

**THORNTON, R. A. AND WIFE.**  
(Hattiesburg, Miss.)

**UTHE, W. F.**  
(Singing and Breaching Evangelist)  
(416 S. Broadway, Watertown, S. D.)

**VANDERSALL, W. A.**  
(Findlay, O.)

**VANDALL, N. B.**  
(303 Britton Rd., Akron, Ohio)  
(Song Evangelist)  
Findlay, Ohio, Aug. 8-18.

**VAYHINGER, M.**  
(Upland, Indiana)  
Rushville, Ind., Sept. 17-23.  
Titusville, Pa., Sept. 24-Oct. 13.  
Salisbury Center, N. Y., Oct. 20-Nov. 10.  
Scio, N. Y., Nov. 24-Dec. 15.

**WELSH, H. W.**  
(Olivet, Ill.)

**WELLS, KENNETH AND EUNICE.**  
(Taylor University, Upland, Ind.)  
Mt. Vernon, O., Aug. 9-18.  
Bethany, Okla., Aug. 23-Sept. 1.  
Newton, Kan., Sept. 5-15.

**WHITE, MR. AND MRS. PAUL.**  
(Singing Evangelists and Musicians)  
(Box 204, Highland Park, Ill.)

**WHITCOMB, A. L.**  
(221 Euclid Ave., Long Beach, Cal.)  
Sherman, Ill., Aug. 8-18.  
Normal, Ill., Aug. 22-Sept. 1.  
Greenville, Tenn., Sept. 5-15.

**WILDER, W. RAYMOND.**  
(Song Evangelist)  
(Wilmore, Ky.)  
Herdon, Va., August 14-25.

**WILSON, D. E.**  
(557 State St., Binghamton, N. Y.)  
Frankfort, Ind., August 8-18.  
Charleston, Ill., Aug. 23-Sept. 1.  
Athens, Pa., Sept. 2-15.  
Napoleon, Ohio, Sept. 18-29.

**WILCOX, PEARL E.**  
(Song Evangelist)  
(Stockport, Ohio)

**WILLIAMS, L. E.**  
(Wilmore, Ky.)  
Lisbon, N. Y., August 15-25.  
Open—August 26-Sept. 2.  
Winchester, Ky., Sept. 2-8.

**WILLIAMS, FRED G.**  
(1916 Beulah Ave., N. E., Cleveland, O.)

**WIREMAN, O. L.**  
(717 Scott Blvd., Covington, Ky.)  
Euona, Ky., August 8-18.  
Alexandria, Ky., Aug. 20-Sept. 2.  
Winchester, Ky., Sept. 4-7.  
Open dates, Sept. 8-21.

**WISEMAN, P.**  
(910 Bank St., Ottawa, Canada)  
Stoneboro, Pa., August 13-22.  
Delanco, N. J., Aug. 24-Sept. 2.

**WOOD, E. E.**  
(724 John Street, Jackson, Mich.)

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## Camp Meeting Calendar

**ALABAMA.**  
Hartselle, Ala., Aug. 15-25. Workers: Rev. J. B. Kendall, Rev. Joseph Owen, Rev. Harry W. Blackburn, song leader. For information address, L. O. Waldsmith, Secretary.

**ARKANSAS.**  
Batesville, Ark., August 15-25. Revs. Theo. and Minnie E. Ludwiger, evangelists, with Rev. Y. D. Whitehurst, pastor of Nazarene Church, and local help. Write E. A. Mashburn, Cor.-Sec.  
Magnolia, Ark., Aug. 9-18. Workers: Rev. O. H. Callis, Mrs. Callis, young people's worker, and Rev. A. H. Wade in charge of singing and music. Address, Mrs. A. A. Pittman, Cor.-Sec., Hagnolia, Ark.

**FLORIDA.**  
Orlando, Fla., Feb. 27-March 9, 1930. Workers: Rev. H. C. Morrison, D.D., and Rev. Joseph H. Smith, Prof. Kenneth Wells and wife will have charge of the music. Address Rev. E. C. Wills, Box 1044, Orlando, Florida.

**GEORGIA.**  
Indian Springs, Ga., August 8-18. Leaders: Rev. H. C. Morgan, D.D., Rev. John Paul, D. D., Rev. John F. Owen, D. D., Rev. Jere M. Glenn, D.D.; leader of young people's work: Mr. Hamp Sewell, director of music; Woman's Quartet, Taylor University, special matinee, address Mr. R. F. Burden, Pres., Macon, Ga.

**ILLINOIS.**  
Kampsville, Ill., August 15-25. Workers: Rev. C. H. Stalker, Rev. B. T. Flannery, Song leaders and children's workers, Mr. and Mrs. H. A. Shank. Write Elba Foiles, Sec., Kampsville, Ill.

Springerton, Ill., August 20-Sept. 9. Workers: Rev. W. R. Cain and Rev. C. E. Toney and wife. Prof. B. D. Sutton and wife, song leaders. Frank Doerner, Norris City, Ill., Sec.

Bonnie, Ill., August 15-25. Workers: Rev. Bona Fleming, Rev. Tilden H. Gaddis, Moser Sisters, trio musicians, song leaders. W. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.

Sherman, Ill., August 8-18. Workers: Rev. A. L. Whitcomb, Rev. G. B. Williamson, Mrs. Della B. Stretch, children's leader, Rev. G. Edward Gallup, song leader, President, Grover Williams. Address, Mrs. Julia Short, Matins, 2217 E. Capitol Ave., Springfield, Ill.

Normal, Ill., Aug. 23-Sept. 1. Workers: Rev. A. L. Whitcomb, Rev. C. B. Fugett, Miss C. E. Cooley, children's worker, E. C. Milby, song leader, President, Mrs. Della B. Stretch. Address Mrs. Bertha C. Ashbrook, Sec., 451 West Allen St., Springfield, Ill.

**INDIANA.**  
Ramsey, Ind., August 15-25. Workers: J. B. McBride and Guy Wilson. C. C. Rinebarger and wife, song leaders; Mrs. J. C. Gray, children's worker. Address Geo. F. Pinaire, Sec., Ramsey, Ind.

Bryansburg, Ind., Aug. 7-18. Workers: Rev. O. C. Brown and family. Write C. E. Creek, Rt. 1, Madison, Ind.

Oakland City, Ind., August 23-Sept. 2. Workers: Rev. Mathis, Earl Dulany, Song evangelists, Rev. Schell and wife. Write Mrs. Maude M. Mager, 510 East Broadway, Princeton, Ind.

Frankfort, Ind., August 9-18. Workers: Rev. R. G. Finch, Rev. C. L. Slater, Rev. David Wilson, Rev. Walter Surbrook, Rev. C. D. Jester, song leader, Write Rev. Ray Smith, 815 North 11th St., Richmond, Ind.

**IOWA.**  
Keokuk, Iowa, August 15-25. Rev. Anna L. Spann in charge. Address Mrs. F. A. Oilar, Sec., 1027 Timea St., Keokuk, Ia.

**KANSAS.**  
Palco, Kan., Aug. 15-25. C. W. Ruth, evangelist, other workers and singers will be in this great camp. Write Rev. E. L. Duby, Palco, Kan.

Rice, Kan., August 21-Sept. 1. Workers: Rev. and Mrs. O. H. Callis, assisted by other talent and local help. Address E. L. Anderson, Sec., Rice, Kan.

Wichita, Kan., August 15-25. Workers: Rev. C. H. Babcock, Rev. Paul Rees, Rev. Mrs. E. D. Bartlett, Prof. B. D. Sutton and wife. W. R. Cain, Sec., 515 Vine St., Wichita, Kan.

**KENTUCKY.**  
Carthage Ky., August 30-Sept. 18. Workers: Rev. Mattie Wines, Rev. J. E. and Ada Redmon, Rev. Horace A. Booker. Write J. R. Moore, Pres., California, Ky.

Lawson, Ky., August 23-Sept. 1. Workers: Revs. W. C. McIntire, C. R. Vincent. Music in charge of Mt. Carmel workers; pianist, John McIntire. Miss Mary Vandiver, Sec., Lawson, Bathouth Co., Ky.

**MAINE.**  
Robinson, Maine, August 9-18. Workers: Rev. H. V. Miller and ministers of the Ref. Bap. Church and others. Write Rev. H. C. Archer, North Head, N. B.

**MASSACHUSETTS.**  
North Reading, Mass., August 31-Sept. 2. The workers are to be from among the young preachers and singers of the Dis. Byrd Dist. Pres. Livermore Falls Maine. For information write Rev. L. B.

**MICHIGAN.**  
Bellaire, Mich., August 21-Sept. 1. Revs. Zike, Myers and party will have charge. For information write Rev. A. W. Baker, Secretary, Bellaire, Mich.

Gaines, Mich., August 23-Sept. 1. Workers: Paul Rees, Dr. H. C. Morrison, (provided he is able), Rev. Ira E. Miller, Rev. Clara G. Ford, Dr. C. W. Butler, Mrs. Grace B. Heneks and others. Write to Mrs. Grace Millard, Sec., 614 W. Mich. Ave., East Lansing, Mich.

Hopkins, Mich., Aug. 22-Sept. 1. Workers: Rev. T. M. Anderson, Rev. W. L. Surbrook, Mrs. Julia Shelhamer in charge of children and young people. Mr. and Mrs. A. H. Johnston, in charge of music. Miss Lillian Scott, pianist. Write Dr. L. E. Heasley, Secretary, Grand Rapids, Mich.

Mayhew, Mich., August 8-18. Workers: Wm. O. Nease, C. V. Holstein, E. P. Woods, E. O. Rice. Address Mrs. Clara Palmer, 544 Thompson St., Ann Arbor, Mich.

Gladwin, Mich., August 8-18. Evangelist

Rev. I. N. Toole. Write J. Warren Kays, Pres., Gladwin, Mich.

**MISSISSIPPI.**  
Cleveland, Miss., August 8-18. Workers: Rev. W. R. Platt and wife, preachers. Mrs. Robbie Fleming, pianist, Miss Elsie Brinkley, choir director. Mrs. S. C. Taylor, Sec. Waynesboro, Miss., Aug. 16-25. Preacher in charge, Evangelist R. A. Young and other workers. Mrs. J. E. Moody, Sec.

**NEW JERSEY.**  
Glassboro, N. J., August 8-18. Workers: J. F. Woods, Jack Donovan, and others. Address Mrs. Wm. Gallagher, 40 Myrtle Ave., Pitman, N. J.  
Erma, N. J., Sept. 6-15. Workers: Rev. J. C. Mathis, Rev. G. Howard Rowe and wife. Write Earl Woolson, Cape May, R. D. N. J.

Local Preacher's Holiness Camp Meeting, Delanco, N. J., August 23-Sept. 2. Workers: Rev. Ray N. Johnson, Rev. Peter Wiseman, Special singers. Male Quartette. Orchestra.

**NEW YORK.**  
Richland, N. Y., August 19-Sept. 3. Workers: F. W. Suffed, F. E. Arthur, H. W. Sweeten, Tillie Albright. Mrs. F. W. Suffed, leader in song: S. G. Haskins, pianist; Ida E. Elss, children's meeting. Address Rev. G. N. Buell, Sec., Sandy Creek, N. Y.

Seven Oaks, N. Y., August 4-18. Workers: A. P. Carey, C. J. Hessler. Leader in song, Miss Florence Fairbanks, children's worker, Pearl Humphrey. Address W. G. Kingsley, 1565 1st Ave., Watervliet, New York.

**NORTH CAROLINA.**  
Colfax, N. C., August 16-25. An efficient corps of workers will be present. For information and data write Eber F. Cude, Sec., Colfax, N. C.

**OHIO.**  
West Union, Ohio, Aug. 15-25. Workers: Rev. T. P. Roberts and Rev. J. H. Clymer, evangelists. Miss Viola Roberts, pianist, and Mr. Virgil Eakens, accomplished violinist. Miss Mary Day, Aug. 25. Write Rev. S. A. Steele, Pres., Camp Board, West Union, Ohio.

Findlay, Ohio, August 8-18. Workers: Rev. J. E. Shannon, Rev. C. W. Butler, Prof. N. B. Vandall, singer. Miss Winifred Hemway in charge of young people. Miss Florine Ewing at piano. Write G. W. Egbert, Sec.-Treas., Findlay, Ohio.

Circleville, Ohio, August 23-Sept. 1. Workers: Dr. John Owen, Rev. Lawrence Reed, Rev. Charles Slater, E. Keaton, Sec., 481 N. High St., Chillicothe, Ohio.

Millersburg, Ohio, August 15-25. The Shelhamer Evangelistic Party will be in charge as workers. O. O. Herron, Sec., Millersburg, Ohio.

Mt. Vernon, Ohio, August 8-18. Workers: Rev. E. W. Pettiford, Rev. C. M. Dunaway, Rev. T. M. Anderson. Young people's worker, Miss Anna McGhie; children's workers, Miss M. Gorsuch and Miss Ollie Tanner; Song leaders, Kenneth Wells and wife, and Otto Davidson and wife. Address Rev. E. E. Shultz, Sec., Shadyside, Ohio.

**OKLAHOMA.**  
Alva, Okla., August 30-Sept. 8. Evangelist L. L. Waddell; song leader, Rev. Carl Byrd. John E. McGraw, Sec.

Enid, Okla., August 23-Sept. 1. Workers: Rollo D. Wise, evangelist, Arthur Calhoun, song leader. John E. McGraw, Sec.

Blackwell, Okla., Aug. 22-Sept. 2. Workers: Rev. C. H. Babcock, Rev. T. C. Henderson, and Rev. Floyd Nixon, song leader. Write to Mrs. L. Wright, 307 E. College, Blackwell, Okla.

Thomas, Okla., Sept. 19-29. Workers: Rev. C. M. Dunaway, evangelist, Mr. and Mrs. Ben Sutton, song leaders. Address Miss Anna Kraybill, Sec.

**PENNSYLVANIA.**  
Sunbury, Pa., Aug. 15-25. Rev. J. B. Knip, evangelist. For information address Rev. D. A. King, Sec., 504 S. 13th St. Harrisburg, Pa.

**TENNESSEE.**  
Louisville, Tenn., September 1-15. Workers: C. M. Dunaway, H. A. Forester, Mrs. H. A. Forester, song leader and soloist. Miss Flora Alfred, pianist. Mrs. Walter Fouché, Secretary.

Greenville, Tenn., Sept. 5-15. Workers: Rev. A. L. Whitcomb, Rev. A. L. Budman and Miss Pearl Wilcox, song leaders. Write Mrs. Flora Willis, Sec., Greenville, Tenn.

**TEXAS.**  
Atlanta, Texas, August 9-18. Workers: Rev. Warren C. McIntire, Kendall White and wife, song leaders. Mary E. Perdue, Sec.

**VERMONT.**  
Johnson, Vt., August 16-25. Workers: Rev. J. C. Lee, Abbie J. Lawrence, Rev. James Jones, Rev. C. R. Sumner, Ruf. Belmont, organist. Local pastors will assist. Rev. C. R. Sumner, Sec.-Treas., Mooers, N. Y.

**VIRGINIA.**  
Drainesville, Va., August 16-25, inclusive. Workers: Rev. W. A. Grogg, Rev. Raymond Wilder. Address Anna L. Hyatt, Sec., Herndon, Va.

Locust Grove, Va., August 22-Sept. 1. Workers: L. W. C. Rogers, Rev. J. W. Frederick. For information write Mrs. Lillie R. Bowles, Sec., Locust Grove, Va.

Spotsylvania, Va., August 18-Sept. 1. Workers: Rev. R. G. Flexon, Rev. W. L. King, Rev. G. B. King, Rev. Bessie B. Larkin, Rev. W. L. McLaughlin, Rev. J. W. Heckman. Miss Winnie Thompson, Violinist. Rev. E. C. Hoey, Pianist. Mrs. W. L. King, Mrs. G. B. King, Merton Steelman, Children's Meetings. Write Mrs. Bertie K. Andrews, Sec., Spotsylvania, Va.

**WASHINGTON.**  
Orchards, Wash., August 4-19. Workers: Rev. David L. Fenwick and Rev. F. P. Johnston. Miss Ethel Lou Toy, young people's worker. Address, Mrs. J. Howard Porter, Sec., Orchards, Wash.

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# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.  
Mrs. H. C. Morrison, Associate Editor

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## GLORIFYING MEN.

By The Editor.

**M**EN may be regenerated, sanctified, baptized and indwelt by the Holy Spirit in this life. Jesus very clearly teaches that we may be brought into most gracious experiences of grace while the spirit of man dwells within the body; but man must wait for his glorification in the world to come.

Jesus teaches a very vital and blessed relationship with himself in John 15:4, 5: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: For without me ye can do nothing." This is a most wonderful and beautiful union with our blessed Lord.

There is a wonderful promise in John 14:23, where Jesus answering a question put by Judas, not Iscariot, speaks thus: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." This is a most gracious promise of our Lord; nothing can be more desirable than heaven itself, than such fellowship with the Father and Son, than is here promised. It will be understood that in order to such a privilege there must be surrender, forsaking of all sin, consecration, the giving of one's self to the Divine Master in humility, the spirit of forgiveness toward men, unselfishness in a marked degree. No one could think of such relationships with the Father and the Son as possible to the proud, envious, man, with a vengeful spirit. All of this, with every selfish ambition, must pass away if we would have abiding with us the Father and the Son; and then, there must be no spirit of boastfulness, no struttings of religious pride, no despisings of one's fellow-beings who has not come into such sacred relations.

For such relationships as those described in the above paragraphs, there must be honesty to the fraction of a cent, not only in act, but in thought. There must be truthfulness to the least degree; there must be the spirit of forgiveness quite like that of the Master; there must be so shed abroad in the human heart by the Holy Ghost, the love of God that we forgive those who have sinned against us, and love our enemies with something like the forgiveness and love of Christ himself. No pompousness, no brag, no taint of self-righteousness or boasting of one's spiritual attainments and gracious communions with the blessed Trinity. There may be, and ought to be, witnessing to the power of Christ to save, to the love of the Father, to the guidance and comfortings of the Holy Ghost, but it must be in the spirit and tone of humility, without any boasting of self or claim of personal worthiness.

Men who really discover Christ in his glory cease to glorify men. They love men;

they will seek to bring them to Christ for salvation; they will wish them well and render them unselfish service, but they will not, cannot, glorify them. If we have discovered something of the real mystery and power of the blessed Trinity we no longer feel that we cannot get on without this or that man. We no longer feel that God, in any sense, needs any certain individual. Of course, certain men in the history of the world, like Moses, St. Paul, John Wesley, and many others who might be mentioned, have been eminently useful, but God is always able to put down one and put up another, to work out his purpose in any one of his servants, lay him aside, or call him hence, and go forward with his great plan for world redemption, with other individuals and instrumentalities. Let us never belittle God by allowing ourselves to think that he cannot go forward triumphantly without any certain person or special individual. Moses finished his appointed task and God raised up Joshua. Joshua leads on until time for him to go home, and Judge Samuel appears. The ages move on and in due time John the Baptist is heard in the wilderness; his head is cut off and St. Paul holds on high the torch of an evangelistic gospel. History marches forward and Martin Luther awakes a drowsy, sinful world. Spiritual fires grow dim and John Wesley, with a group of young men, cry out with a voice in tones of divine authority that, "without holiness no man shall see the Lord." Revival fires burn throughout the British Isles, touch the American continent and, for a time they smoulder, but God raises up a number of chosen vessels and a mighty revival breaks out in these United States; they hold ten thousand revival meetings, erect camp meetings for the spread of holiness from the Canadian border to the Gulf of Mexico, from the Virginia Beach to the Pacific slope, erect holiness schools, and send out a little army to all the mission fields of the world, and in tents, brush arbors, the open streets, in the mountain regions, and the cabins of the poor, tell mankind with glad heart that Jesus Christ is able to save, to sanctify, and by the power of the indwelling of the Holy Ghost, to keep from sin.

Let us so discover God in the vastness of his unlimited wisdom, power and love, that we shall have no fears, whoever comes or goes, lives or dies, God abides. His eternal purposes must be wrought out. He will never cease to desire men to be holy. For this he gave his Son to bleed upon the cross. For this he has sent the Holy Ghost into the world. We must cease to exist on earth; our voices must be silent, our activities, by and by, will be no longer extended, but God will abide. The Holy Ghost will move upon the hearts of men. The gospel will call the sinners to repentance; the teaching of Jesus that those who "hunger and thirst after righteousness are blessed, and shall be filled," will still be proclaimed, and long after those of us who are building and preaching, loving and laboring, have crumbled into

dust, Jesus Christ, the mighty King of kings, and Lord of lords, will be marching on to victory, until all his foes shall have been placed beneath his feet.

### Four Neglected Doctrines.

**W**E have discussed the New Birth and Sanctification as two of the sadly neglected and all-important Bible doctrines that ought to be kept before, and urged upon the people, until they produce conviction that will not allow the people to go along with a false peace, but will lead them to seek and obtain these great essential blessings abundantly provided for in the redemptive sufferings of our Lord.

This week we are calling attention to the sadly neglected doctrine of the Future Punishment of the impenitent Sinner. This doctrine is so clearly and emphatically written in the Scriptures that it seems strange indeed, that any conscientious minister of the gospel would drift along for years without preaching to his people with great earnestness on the subject.

To preach on the Future Punishment of the Wicked does not mean that the pastor or preacher shall become a ranter, or abusive, or shake his fist and threaten the people with "hell fire," or "fire and brimstone," as we hear the frivolous frequently remark. This is a hot subject that needs to be discussed in a cool way, without excitement or rant, but with great seriousness and with an earnestness that will carry conviction. The preacher need not expect his message to produce a gracious effect upon his audience; in other words, to make the people feel the truth and power of the sermon, if he, himself, does not feel its truth, importance and power. The speaker on any subject must feel the importance of his message if he hopes to make the hearer feel its weight.

We are well aware that we have in the world today a very large number of people, both among preachers and people, who are quite opposed to anything of an emotional nature in matters of religion. They object to the preacher saying anything that will arouse fear and cause distress or anxiety among the people.

Fear is a very important element in our human make-up. It is quite a balance wheel in the adjustment of our life and living. The fear of famine guides the farmer in the raising and harvesting of his crops; the fear of fire keeps the whole family watchful against any sort of accident that would lead to the burning of the home. The fear of sickness suggests the guarding against many indiscretions that would involve our physical health. Take from us the fear of the suffering that indiscretions and neglect would bring upon us in many phases of our intellectual and economic life and life would be-

(Continued on page 8)



# QUESTIONS AND ANSWERS ON MISSIONARY MATTERS

Rev. G. W. Ridout, D.D., Corresponding Editor.



Let me preface this article with a pen sketch of one of China's greatest Missionaries by Professor Warneck.

*"A man full of the Holy Ghost and faith, of entire surrender to God and his call, of great self-denial, heartfelt compassion, rare power in prayer, marvelous organizing faculty, energetic initiative, indefatigable perseverance, and of astonishing influence with men, and withal of childlike humility."*

I have had letters from America desiring information. It would be impossible in my busy days and weeks of evangelistic activities to carry on a large correspondence. My weekly article to THE PENTECOSTAL HERALD has to have the right of way over all my other writings, of course, so in this article I think I shall answer a list of questions which will fairly represent the average line of inquiries.

1. *Does the preaching of the Gospel have the same effect in Asia as in America?*

Practically there is no difference when preached in the power of the Spirit. I have seen it produce conviction, tears, confessions, conversions, assurance, sanctification. I think that gospel preaching is too much neglected and undue emphasis put upon teaching, instruction, etc. Many believe that the people should first be put under a process of instruction before they are in a condition to entertain saving faith, hence, they do not look for immediate results and for sudden conversions. Bishop Taylor, when working in India in 1871, expected direct gospel results and came into conditions where these were not expected, he said: "This old gospel method of having awakened sinners to speak out inquiring 'Sirs, what shall we do to be saved?'—to come out on the Lord's side and to consent at once to renounce their rebellion and avow their allegiance to God—seems entirely new. We signally lack power. The ministers have never before worked in this way—direct hand to hand fight with the powers of darkness to rescue souls, to be led at once to Jesus. The lay workers are not visible in any public effort to save souls yet."

Bishop Taylor further said: "I do not expect physical miracles; they are not necessary; but I do expect the Spirit of God to produce awakening so deep and conversions so powerful, with the outward manifestations and proofs of his work so demonstrably clear that they will serve better than physical miracles to convince this people that the Bible is true and that Jesus Christ is alive and the only Saviour of sinners."

2. *If the Native Church is raising up a Native Ministry what need is there for the foreign missionary?*

In many ways the foreign missionary is indispensable but, of course, as the native ministry gains in numbers and efficiency foreigners will decrease. Many church schools are managed almost entirely by native teachers and the pastorates are in the hands of native preachers almost entirely. Foreign missionaries having a real passion for souls, who have been soul winners at home are urgently needed for evangelistic work, but too often when they reach the field they are diverted to educational work and there they dry up, lose their fire and drop into professionalism. The foreign missionary is needed also for executive work and for blazing new trails, opening up new territory, etc.

3. *Are all who go to the foreign fields to be classed as missionaries?*

By no means. A young woman on one of the Dallar Line boats was very worldly; she played cards, danced and carried on frivolously. One day a man of the world said to her: "Oh, I did not know you were a mis-

sionary?" "Oh," she said, "I am going to teach in one of the mission schools." Now, in my judgment, that young woman ought not to be considered a missionary. She went to do school teaching in the Orient under false pretenses. Perhaps the Missionary Board which sent her did not inquire faithfully as to her religion. Dancing "missionaries" never save any souls. I heard once of some other young women who came out to the Orient under the same false pretences, presumably, and they danced and carried on so on shipboard that the heads of the Mission wrote to the home board requesting that hereafter young women sent out by them should refrain from dancing on the passage out. This class are unworthy to be called missionaries.

4. *Do you find much Modernism or Higher Criticism on the Mission Field?*

Yes. Too much of it. The troubles of 1927 sent many home and cleaned up some of the schools where they taught. A great deal of modernism is due to the excessive emphasis put upon intellectual equipment for the mission fields. Too many missionaries make too much of college degrees and in order to get them go to the most liberalistic schools, drink in the poison and come back to spread it. I asked Kanamouri of Japan about this matter; he told me things I would not care to put into this article on the question of modernism in Japan. He said some good things about Southern Methodism and Southern Presbyterianism (including of course, the Free Methodists.) I was in a city where they were about to open up a Theological Seminary. One of the heads said that he hoped to have a certain professor from America come over and help him. Now this professor is widely known for his destructive theology and wherever he goes in the homeland or the foreign field he will do little else than scatter doubt and skepticism. To me, it is nothing short of the tragic—I feel like using a stronger word—to have teachers come from the U. S. A. to project on the minds of students coming up out of heathenism the perilous teachings of modernism. What China needs in these days is positive Bible truth—the truth as it is in Jesus.

5. *What changes are taking place in the mission fields calling for changes in method and message?*

Great changes have taken place—especially in China. Missionaries who have been in China many years say there have been greater changes in the past two years than they have ever dreamed of. China's young people have wakened up. They cannot be driven or browbeaten. The Chinese cannot now be treated as once they were with a "superiority complex." You must meet them on the level. The idea that we foreigners are "lords of creation" doesn't obtain any more. There is a frightful amount of hate to the foreigner still in China and much of this is due to the grasping methods employed by European natives. Thank God, America as a nation, doesn't claim an acre of Chinese territory!

As to the message I do not think that there is any call for a change in the gospel message. Many there are who think that we should have a different approach. I do not think so. The Gospel is the power of God to every one that believeth whether in Europe, America or Asia. There is no difference because Sin is the same, the human soul is the same needing a Redeemer from sin. We need to remember what Gandhi, of India, told E. Stanley Jones. He said: "I would suggest that you must practice your religion without adulterating or toning it down." So with our Gospel—let it not be toned down either at home or abroad.

6. *What effect do foreigners in business*

*in Mission Lands have upon the work of Gospel Missions?*

I would say on the whole the effect is bad. Shanghai is one of the most wicked cities in Asia. There are 40,000 foreigners there. The great percent live worldly, wicked lives. Some Americans out here go to the depths of wickedness, English, French and others also. The same is true of the big cities of India. Christian civilization, as we call it, furnishes wretchedly poor exhibits of real Christianity and of course the heathen seeing these things lose faith in the gospel that the missionary talks about. William Taylor began his work in India within the Church; he saw that if the gospel was to win at all it must be through a clean church and a holy people. He said: "I took strong ground from the start in favor of getting these saved. In their present state the mass of them make a false showing of Christianity and are terribly obstructive to our great work of leading the heathen to Jesus. Everyone we get truly saved from sin will be a double gain to our cause—first to remove a stumbling block, and secondly, to secure a living stone resting on the foundation of the apostles and prophets."

E. Stanley Jones calls attention to this same matter all through his book, "The Christ of the Indian Road." He cites a case where two Europeans fought a duel and killed each other. The Hindus buried them and wishing to make an offering to the spirits of the dead they thought these fellows would love in death what they loved in life, so they set up on their graves a cigar box and a whiskey bottle!

7. *To what extent is the Church at home responsible for the success or the failure of Missions in the foreign fields?*

To a large extent missions reflect the home church. The absence of spirituality at home is reflected in missions. Let me once more quote Stanley Jones, he says: "We are inoculating the world" (the American world especially) "with a mild form of Christianity, so that it is now practically immune against the real thing. Vast areas of the Christian world are inoculated with a mild form of Christianity and the real thing seems strange and impossible." "Our churches are made up of people who would be equally shocked to see Christianity doubted or put into practice."

An unspiritual home church is going to send unspiritual missionaries to the foreign fields. Unspiritual schools are going to send unspiritual and skeptical scholars and teachers to teach in the mission school. The unspiritual home church is going to utterly fail to back up with their prayers and intercessions those they send to the fields. The conditions in the foreign fields today are largely due to the absence of the power of God in the home church. Let a mighty revival of religion take place in the home church and at once a reaction will occur in the foreign field.

8. *Are the native Churches doing much in the way of self-support? Are the native pastors and members as a whole very spiritual?*

In some sections churches are wholly self-supporting. The O. M. S. churches in Japan are working almost entirely on the self-support basis. Many of the larger churches of various denominations support themselves. Many more would support themselves if they had the vision. I heard of a Chinese family who came out of heathenism into the church. One of them told that it cost them thirty dollars a year to belong to the Temple and give offerings to idols, etc.; since becoming Christians it cost them nothing! No vision! If there was a deeper spirituality in the native churches they would not depend so much on the Missionary Society paying their bills. Many of the churches have developed form-



ality instead of fire and the pastors fail to do the work of evangelists. There are some splendid exceptions, of course, and many there are who preach a powerful gospel and get people saved; but on the other hand just like the home church there are many in the churches who are members; who have come in through baptism, etc., but who have not been born again. On this matter think of the condition in the American churches.

9. *What is the comparative emphasis placed upon Education and Evangelism in the foreign field?*

This is a question about which much may be said. Let me quote again Bishop William Taylor. He said, "The living example of a holy church is the only argument that will ever convince the natives that Jesus is the Christ or that the Bible is the book of God. Education has been unduly relied upon by very many good earnest missionaries and their patrons. If mere literary education had any regenerating power in it, then the educated people of Europe and America would be model Christians; but what has education done to cure their spiritual maladies?"

I think I am not overstating things when I say that everywhere there is an overwhelming emphasis placed upon education and an amazingly small emphasis placed upon Evangelism. I expect if they could be counted that one could find ten engaged in educational work to one engaged in straight, definite evangelism. There are many reasons for this. Many have no training whatever in evangelism or soul winning. The average missionary's library abounds in books on Teaching, Psychology, Sociology, Pedagogy, etc., with scarcely a book on evangelism. It seems to have been forgotten in the curriculum of the average training school or seminary that candidates for the mission fields should be thoroughly trained and drilled in the art of saving souls. Then, again, many of the native preachers are sent to schools where evangelism is not taught. They go in for literary degrees and come back to the pulpit minus any passion for souls. A prominent Chinese Baptist leader, a man with many college degrees himself, talking of his preachers whom he wanted me to address at their Convention said that they were most of them college men but they had no fire; they did not know how to win souls and he wanted to get them aroused along evangelistic lines. Another thing that obscures evangelism is the view taken by many leaders that our main hope is in the education of the young. Now this shows an absence of vision. I often ask the question: While we are educating the young what is going to become of the great teeming masses on the outside?

I believe the present situation in China calls for a vigorous evangelistic program. The churches should go in for revivals; the native ministry should be trained more for aggressive soul saving work instead of just holding things together, collecting funds, etc. What China needs is a great revival of religion such as struck Korea in 1908, such as India had in the days of Praying Hyde. Too many preachers have an aversion to revivals. In a recent meeting we had quite a group of Chinese preachers who strenuously opposed our conducting altar services in connection with our preaching. These men never have such a thing as an altar service in their churches; they don't believe in them and they never attempt any other method of bringing lost souls to Jesus. In China, as elsewhere, preachers develop into machine men, politicians, time servers, formalists. The burden of the teeming millions of souls lost in heathen darkness does not get hold of them and they have no vision!

10. *Which is the best method of contributing to the Missionary work?*

The needs are so great that care should be exercised in the use of the Lord's money. Many of the Mission Boards permit donors to designate how they want their missionary money to be used. I think too many people

give upon impulse more than from intelligent conceptions of real need when real work is being done. Holiness people should not confine their gifts to any one organization, nor should they be carried away by personal appeals by individuals, some of them natives of Mission lands. I have known instances where foreign students have abused the trust placed in them. We should look into the question of organization, permanency, etc., of a movement before putting the Lord's money into it. Then let me suggest also that when sending money to the foreign field that it is far more convenient to those receiving it to have it come in a Bank Draft or Cashier's Check than by Postal Order. Sometimes post office orders cause endless trouble in foreign countries. I had a small amount sent me for famine orphans by postal order. I could not collect it because the postmaster used wrong order form. If it had come in a check the money could have been gotten at once. Go to your Bank instead of the post office.

## THE POWER OF A HYMN.

JAMES V. REID.



THE little city of Chiquimula, Guatemala, is headquarters for the Friends Mission, one of the most successful and interesting organizations in Latin America. Their field of operation is throughout southeastern Guatemala and northern Honduras. They stand for the Wesleyan teachings of holiness, and their workers are beautifully consecrated, earnest in spirit and powerful in prayer. The lives of their native converts prove the effectiveness of the Bible doctrine of holiness.

For two weeks each year they have a great Convention, similar in character to our camp meetings in the United States. It is a great time of reunion for the missionaries as they come in from all the outpost stations; and it is a great time of spiritual blessing for the hundreds of native Christians who come in from far and near to sit together in that heavenly place. One man from Honduras rode for eight days, and an Indian man and his daughter rode for six days by mule to be in the Convention in February of this year.

Sixteen years ago I visited Chiquimula for the first time and it was a wonderful privilege to go again this year to have a part in that great meeting. Each afternoon for a week I spoke to the combined student bodies of the Boys and Girls' Schools in a series of message on Christian Character Building. These services, being held in their large tabernacle, were attended also by large crowds of the older people.

When the friends learned that I was to be present for those eight days they began seeking for a piano for use in the services. The Mission possesses only the tiny folding organs, and pianos are scarce articles in that little city. However, a search revealed an instrument in a wealthy Roman Catholic family who had been friendly toward the mission work, and they readily consented to loaning their piano for the meeting. It was an antique of unquestionable years, the tone was of tin pan quality and badly out of tune. But it was a piano, a thing which many of the native Christians had never seen or heard. It was an object of great interest to that crowd of worshippers.

Following the lessons each afternoon I spent some time playing hymns for the audience. Their appreciation was ample reward for the effort. On Wednesday afternoon there came to the service an American man from the town of Zacapa, a railroad center 25 miles away. He was an elderly man, huge of frame, bearing all the marks of a dissipated life. He had come on a business trip to see one of the Mission members. He is representative of a class of American men

who have buried themselves in the seclusion of those obscure countries, have thrown off all moral restraint and gone the ways of dissipation.

On that Wednesday afternoon I played the grand old hymn, "What a Friend We Have in Jesus." I felt sure God put some tone quality into that old piano that it had not possessed before. When I returned to the Mission home for supper one of the workers said, "Mr. M—— was very much moved by that old hymn this afternoon and wants to know if you will play it again tonight if he comes to the service." I replied, "I will play it for him just as often as he will come." He was back again that night and again I played that hymn which has been the consolation of many a heart. Instead of returning to his home next day as he had intended he remained in Chiquimula through Sunday, attending practically every service.

On that last Sunday morning it was my privilege to deliver the message; God's power was keenly felt; the altar was crowded with seekers. In the rear of the tabernacle sat Mr. M——. Toward the close of the service I slipped back to speak to him. We walked to the street entrance together; there he stopped, gripped my hand firmly and said, "Mr. Reid, I have been in this country twenty-five years and I have been starved to death for such music as you have played. The old song, What a Friend We Have in Jesus, awakened something down in my heart I have not felt for years."

His eyes flooded with tears and his thick lips trembled until he could not speak for a moment; then he continued, "This is the first Sunday in many years I have not been drunk. I am known as the best gambler in this part of Guatemala. I have tried everything under heaven, but I am not happy."

I said, "Mr. M——, you have tried everything but God, haven't you?" He was silent for a moment and I pressed the question, and then he answer, "That's so."

He walked away with his big frame trembling with emotion. I saw him again on Tuesday as I passed through his town enroute to the port. He met me at the train, took me to a little railway hotel for dinner and looked after my baggage. I pressed the question of his salvation once more, but he is so deep in the entanglements of immorality it seemed he could see no way out at once.

As I bade him goodbye he clung to my hand and asked, "When are you coming back here again?" I replied, "I don't know, Mr. M——, but I hope the Lord lets me come again soon." He said, "Please come back and play music like that again."

I came away with a twofold prayer in my heart, that God would put it upon the heart of someone to provide a real piano for that Mission where souls might be touched by the power of music; and that he would let me return to play again for such hungry hearts. For five hundred dollars a new piano could be placed in that School and Mission where the children could learn to play and spread the influence of Gospel music in a land that knows only cheerless chants and doleful dirges.

## I Have Been Greatly Impressed,

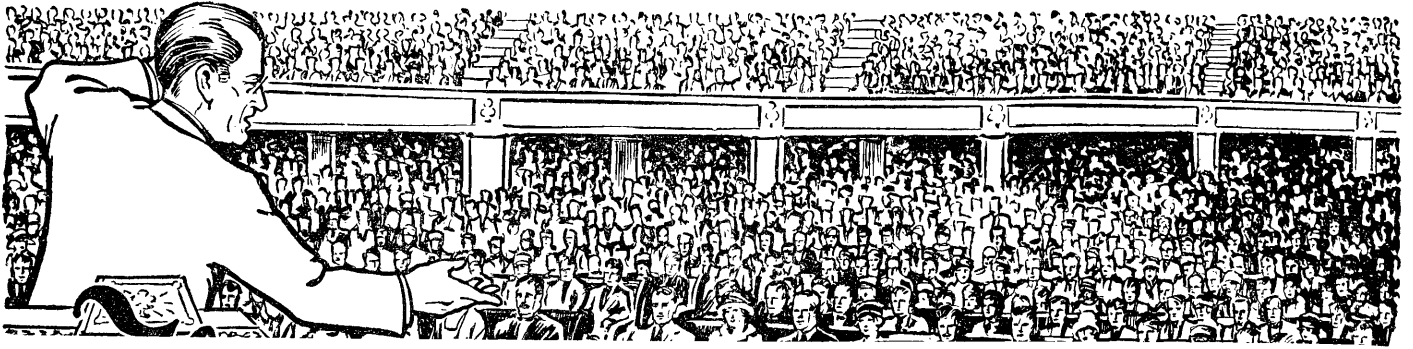
Says Rev. Arthur Sellers, while reading "Perfect Love," by Rev. J. A. Wood, and believe it the best, clearest, most authoritative for the Methodist doctrine, clearing all doubts and arguments against holiness, than any other book I have found. Indeed, I am impressed to have as many of my members have it as possible.

Brother Sellers' statements are not in the least overdrawn. If you haven't a copy of this book, get it and read it. Price, \$1.50.

Pentecostal Publishing Company,  
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## HIMALAYAN PEAKS OF REVELATION.

Rev. C. F. Wimberly, D.D.

*"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever."*—Rev. 1:5 and 6.

**Q**UOR text takes the form of a beautiful benediction. It is a gem of literature. It has the rhythm of poetry and the cadence of music, yet it suggests philosophy so profound that it would require many volumes to elucidate its meaning. It is one of the Bible's superlatives.

This is an age of intellectualism. Learning has become deified; it has the center of the stage. But learning that is confined to facts, details and data is a failure. It should clarify the vision, widen the horizon and move out the sky-lines. This is true whether the research and investigation be microscopic or telescopic germs or comets, literature or mathematics. Learning should help us to make comparisons and classify according to relative values, realizing on the one hand that we are thinking God's thoughts after him, and then, after our greatest achievements, in the language of Newton, "We are only picking up shells from the seashore."

If we should compare the truths of Revelation to the mountain ranges of earth in their importance of value, we would begin with the lowest foothills and ascend to the highest peaks of the Himalayas. We are told that there are four peaks of this range which rise sublimely above twenty-five thousand feet. There are four Himalayan peaks of Revelation which rise in matchless grandeur above all the other ranges of divine truth. In this beautiful benediction are couched these four greatest things. They are God's superlatives.

We doubt if John, in his apocalyptic vision, comprehended the significance of this language. It sounds extravagant to speak of God's superlatives. But if you wish to know the greatest things that God can do, discover the greatest thing that he has done, because love always deals in the superlative.

There is difference of opinion as to what constitutes greatness—superlative greatness. Everything that is big is not great. There must be magnitude of mind, matter or space, but such is not enough. It must sustain relationships that are necessary and eternal.

What is superlative greatness? One writer says the achievements of the nineteenth century, another the reign of universal law, another our blazing civilization, man's coming to himself, business, industry, learning, but these do not constitute greatness according to our text. We would undertake to raise before the eyes of our faith the Mount Everest of Divine Revelation, "unto him that loved us." Here we have the highest mountain peak.

### THE FOUNDATION OF OUR REDEMPTION.

The infinite, the all-powerful; the undying love of God rises far above all the facts of earth and heaven. We find that millenniums before the race was conscious of its needs, God had anticipated those needs, not only the needs of this world, but the needs of two worlds. In the distant yesterdays the Wise

Creator had filled the bowels of the earth with supplies of which we are now the beneficiaries; at first the hillsides were covered with forests, but now we are using the coal fields. When that shall have been exhausted, we have oil and gas to meet our needs. And in the next place God has not only anticipated our earthly needs, but his love is such that it sets aside justice; it overcomes every obstacle, bridges every chasm to bring the Balm of Gilead to the crushed and sinful world.

Rebellious, undeserving man, having outraged every law of God and every human relationship, deserving extreme penalties, can ask for pardon, and get it. Courts and juries know no such principle. But God's love sets aside justice.

We once visited a police court. A drunken man had beat up his little wife the night before, had been arrested, spent the night in jail. She came to the court room with her face bandaged and her eyes blackened from his brutal assault. She pleaded for her husband: "Judge, don't be hard on Jim; he's good to me when he's sober. Judge, let him off easy." The Judge said: "My dear woman, I feel like worshipping in the presence of such love. But a man who would abuse such a faithful little wife as you are gets no mercy in this court. I would send this man to the gallows in ten minutes if I had the power. Your love is holy and I honor it."

A mother seeks her wayward girl by having her pictures scattered in the haunts of shame in the underworld with a message, "Come home, Mary, mother still loves you." David declared, "Thou hath loved me out of the pit," and we are the beneficiaries of this Mount Everest of Revelation—the Foundation of our Redemption.

This love will last. Millenniums after the great men and things of earth are forgotten, we may be drinking deeper and deeper of this living fountain.

"When we've been there ten thousand years,  
Bright, shining as the sun,  
We've no less days to sing God's praise  
Than when we first begun."

Where now may we find a definition which is sustained for superlative greatness? Surely we must locate it among the big things of human achievement. Think of a building sixty stories high, a college with sixty million dollars endowment, an ocean steamer a quarter of a mile long proudly riding the waves. These are great things, but not according to our definition. May we raise before the eyes of our faith the second Himalayan peak of Revelation. It is in our text "Washed us from our sins in his own blood." Here we have

### THE CONSCIOUS REALIZATION OF OUR REDEMPTION.

To the wise, the scoffer, the arrogant, the self-important, this may sound like nonsense. It is not the wisdom of the world. What do we mean by redemption? It is not bigotry, sectarianism, creeds, chantings, gowns or holy orders. But it is redemption, deliverance from the power, pollution, guilt, conse-

quences and penalty of sin. Demons may become saints. Magdalenes may walk in white before God.

But is this important? Oh, yes, to unimportant folks, some may say, to old men, children, preachers, etc. But to big people, rulers, men of affairs, captains of industry, such may be of little consequence. We scramble and fight over the little patches of the world, but the Book says gain it all, get a blanket mortgage on the whole earth and lose the soul. They will go out into eternity screaming beggars. That is just as true of kings, presidents and multi-millionaires, as it is of the humble.

What is redemption? Here is a page of history from the Civil War. A Union soldier was killed in Monroe county, Mo. The provost marshal at Palmyra, nearby, said that one Union soldier was worth ten "Rebels." The guard house was filled with citizens who were Southern sympathizers. Ten men were selected to be shot; among them was a poor man with a large family. In the guard house was a young man who sought an interview with the officer saying to him that he was of no importance, never had been. If he were dead, no one would suffer or care, and he begged for the opportunity to go out and die in the place of this husband and father. Any history of Missouri that failed to record this account of sacrifice would be rejected. He died for the other man.

Let us seek a third expression of Superlative Greatness, some further comparisons. Let us raise before the eyes of our faith the third Himalayan peak, "and hath made us kings and priests unto God." Here we have

### THE PRIVILEGES OF OUR REDEMPTION.

On Golgotha in the long ago a man hung on a cross. The earth trembled, the sun darkened, the graves burst asunder; a pagan declared that a God is suffering. That man lowered his head and gave up the ghost and said it was finished. The veil of the temple was rent, the holy of holies exposed. Only priests were allowed to enter that place before. Now we may all enter into the holiest by that blood-bought privilege, "kings and priests unto God."

It is difficult to get an audience with a king. It would be greater significance to rule with a king. But here we have privileges greater than having access to the kings of earth. We get audience with the King of kings. This is not confined to holy orders, ecclesiastical dignity, but an illiterate old woman in the backwoods may push ahead of great men in church and state and gain audience with the King of Heaven.

Here is an old story: The widow, the mortgaged home, the last day, and she must be ousted. The officer goes early in the morning to notify her, the door is slightly ajar. He looks in; he sees the little woman gathering her children about her knees; they kneel in prayer; she talks into the unseen, pours out her heart in helpless dependence. The officer leaves silently, and notifies the man who holds the mortgage that, while he is an officer, the papers shall not be served. This woman was a priestess unto God, and



like Queen Esther of old, she had gained favor with the King.

Gladstone went into the presence of Queen Victoria with a measure to be signed. The Queen refused. He insisted. Finally the Queen said, "Mr. Gladstone, you must not forget that I am the Queen of England." Mr. Gladstone sprang to his feet and said, "Your Majesty must not forget that I am the people of England, and I demand that you sign this." It was signed.

Let us find still another comparison. Shall we seek among the many big things of earth for our comparison? Let us lift the eyes of faith to the fourth Himalayan peak of Revelation, "to Him be glory and dominion forever and ever."

#### THE FUTURE INHERITANCE AND COMING GLORY OF OUR REDEMPTION.

Here is the vision that eclipses our wildest dreams—the coming reign of Jesus Christ, the faithful and his holy bride reigning with him, a joint heir with Jesus Christ. The heart glows with joy and anticipation when the telescope of our faith is lengthened out, and we contemplate that administration. We have read of the wise reign of Solomon, the imperial reign of Cæsar, the beneficent reign of Alfred the Great, the pious reign of Louis IX, the intellectual reign of Elizabeth, the moral and spiritual influence of Queen Victoria. But combine them all, and their glory is as moonbeams compared with the noon-day sun. He will put down all rule and all power, and the kingdoms of the world shall become the Kingdoms of our Lord Jesus Christ. It will be a reign of righteousness and true holiness, and the world will again blossom with pristine beauty and glory.

The prospects about us are not flattering. Sin abounds; the land is full of crime, cruelty and violence; the Gospel of life and salvation falls on deaf ears; we stretch out our hands and few men regard us. Yes, the hour is dark, but thank God, the darkest hour is just before the dawn. Let Satan do his worst; let him smother out the gospel light to the limit of his power, but the darkness is the foretoken of the eternal sunrise. But "His dominion shall be forever and ever." Earthly joys and glory are empty things, and perish with the using. Napoleon looked from St. Helena to his beloved France. "Yesterday," he declared, "all Europe was at my feet. Today my honor is lying at my feet like filthy rags."

When General Wolfe was taking his army the night before the battle of Quebec, where they scaled the Heights of Abraham, ready to attack the strong fortification of the French, sitting by the side of his aide as the two were silently coming down the river, General Wolfe said, "I am depressed tonight." The aide said, "Cheer up, General, you will capture Quebec tomorrow, and parliament will vote you a title." To this General Wolfe replied:

"To boast of heraldry, the pomp of power,  
All that beauty, all that wealth e'er gave  
Awaits alike the inevitable hour,  
The path of glory leads but to the grave."

He captured Quebec, but lost his life.

What are the duties before us as we contemplate this glory. We must put the Coronation Hymn in our hearts today and wait till God's clock strikes twelve. We can afford to wait. By and by we shall no longer hear the wail of anguish follow the cry of bitterness and agony. Let us lift up our drooping hearts, strengthen our feeble knees, for our Redemption draweth nigh. Then we shall swell the chorus of joy, and me thinks we shall hear something like this: "Hallelujah! Hallelujah! for the Lord Omnipotent reigneth. Sorrow and sighing shall flee away on the wings of night, and the wicked shall cease from troubling and the weary shall be at rest."

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever."

## THE PREACHER'S AIM.

C. W. RUTH, EVANGELIST.



WE are persuaded there are many good preachers who fail in soul-winning simply because they take poor aim. The preacher who aims at nothing should not feel surprised when he hits it.

The marksman, however skillful, and well equipped, is certain to fail of success, whenever he fails to take correct aim. Much—very much—depends on the preacher's aim.

The man who simply preaches because it is his time, and his turn to preach and deals in glittering generalities, though he may be thoroughly orthodox, and say many good things, is not likely to succeed in soul-winning. Preaching in general, and generalizing in peaching, has never precipitated a revival. Of course he who simply aims at entertaining, or pleasing the people, and is content with "drawing his breath and drawing his salary" may feel that he has accomplished that which he aimed at. But we are disposed to believe that all true ministers of Jesus Christ will always desire to win souls for the kingdom; and when they fail in this they fail in the great objective of their ministry. While there are times when he feels called upon to "feed the flock," he nevertheless knows that unless there are some lambs born occasionally, there will soon be no flock to feed. His highest calling and chief joy is that of winning souls. Then why do so many good men, apparently fail, along this line? Many reasons might be given, but certainly all must agree that the fault is not in the gospel; for it is still "the power of God unto salvation, to every one that believeth." (Rom. 1:16.) We are inclined to believe that in many instances the failure is largely due to the faulty aims of the preacher.

We think some good men fail because they aim too high; that is to say, they aim at the head,—at the intellect, the reason and the judgment; but men who are successful soul winners invariably aim at the heart, and shoot to kill, and are not content with anything less than an unconditional surrender. Though the intellect is convinced, there can be no salvation until the conscience is aroused, and the will surrenders. Generally speaking, the people know enough to save them, and know better than they are doing, but the conscience is unreached, and therefore the will unyielded.

He who would see sinners convicted of sin, and converted to Christ, must take aim in that direction, and preach accordingly; that is to say, he must preach the kind of truth that is calculated to produce conviction, and thus constrain men to turn to Christ; in other words, the preacher must preach *saving truth*. While all truth may be *indirectly* essential, all truth is not *directly* essential to salvation; while all the preacher said, was truth, it was not saving truth.

Recently we heard a most eloquent address on Christian Education, delivered by the President of a college, who also is a minister of the gospel; all he said was true, and instructive, and entertaining, but no one said, "What must I do to be saved," and no one came forward to an altar of prayer, seeking the Lord; nor was it expected that any one would come, for such was not the aim of the preacher, nor the purpose of the discourse; hence no one was saved by that message; all he said was truth, but it was not saving truth.

Just so, if a minister would persuade men to seek the experience of entire sanctification; he must preach the truth which relates to this experience, and brings men to see the scripturalness, and the necessity of such an experience; an occasional reference to the subject in a general way, or the mention of the word sanctification, or holiness, in a discourse, is not likely to bring men to feel their

need of such an experience, nor lead them to an intelligent seeking for the same.

We have heard evangelists preach on subjects entirely foreign to the doctrine of sanctification, with scarce a reference to this experience, and then invite people to come to the altar to seek sanctification; we felt like saying, "Brother, why not invite them to come forward to seek glorification?" for the people addressed knew just as much about glorification as they did about sanctification, and had doubtless felt their need of the one as much as they did of the other. The preacher may have said many good things, and doubtless meant all right, but certainly took poor aim while delivering his discourse. He should not feel disappointed if no one responds to his invitation, and no one obtains the experience.

Christ spake of his chosen ministers as "fishers of men;" and every skillful fisherman knows that much depends on how he baits his hook; and that different kinds of fish require different kinds of bait; hence he baits his hook according to the kind of fish he expects to catch. As Charles G. Finney was an expert fisherman, we are minded to insert his instructions, "*How to preach without winning converts*":

1. Let your supreme motive be popularity rather than salvation.

2. Study to please your congregation and to make a reputation, rather than to please God.

3. Take up popular, passing and sensational themes to draw the crowd, and avoid essential doctrines of salvation.

4. Denounce sin in the abstract but pass lightly over sins that prevail in your congregation.

5. If asked, "Is it wrong to dance, play cards, or attend the theater?" answer very pleasantly, "Oh, that is a matter for private judgment. It is not for me to say you shall or shall not."

6. Preach on the loveliness of virtue and the glory of heaven, but not on the sinfulness of sin and the terrors of hell.

7. Reprove the sins of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.

8. Make the impression on worldly church members that God is too good to send any one to hell, even if there is any hell.

9. Preach the Universal Fatherhood of God and brotherhood of man so as to show that no second birth is really needed.

10. Do not rebuke the worldliness of the church, but fall in with the amusement policy. Instead of meeting for prayer, let the people "sit down to eat and drink and rise up to play."

11. Avoid seriousness, alarm and earnest efforts to pull sinners out of the fire, and the old-fashioned idea that the church is a rescue mission.

We feel certain that the preacher who follows the above instructions will need no mourner's bench in his church, and will not need to pray with weeping penitents; but oh, the tragedy of it all, when he meets lost souls at the Judgment who should have been saved under his ministry; and he himself empty-handed. "If the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come, and take any person from among them, he is taken away in his iniquity: but his blood will I require at the watchman's hand." Ezek. 33:6.

Dr. Ridout's Book, "The Beauty of Holiness"

This book has now been translated into Japanese and Chinese and is circulating throughout the Orient. "Beauty of Holiness" sets forth the fact that in real Bible holiness there are such beautiful things. This book is intended for holiness people, to help those who are in the experience of full salvation. It will make a beautiful gift book as well as a devotional book for God's children.



# THE NEW ERA OF THE HOLINESS MOVEMENT.

Rev. Joseph Smith.

**P**ERHAPS there is nothing more unique in Christianity than the Holiness Movement of our day. It is *not a church* and yet it has given origin to a half dozen churches, and a dozen more owe their type and character to its momentum. It is *not a University*, and yet a score of colleges and numerous schools have been propagated by it, and are in turn furthering it. It is *not a general Missionary society*, and yet there is now scarcely a missionary field in the world but where it pulsates and is represented. It has *never had a bishop* to control it, and yet it has probably a thousand evangelists in the field who are giving themselves wholly to the work of the ministry and who derive their support from it.

The Holiness Movement *differs* from various other *propaganda* in and about Christendom: From Federations and Associations which seek for amalgamation (under name of Christian unity, etc.), sometimes at the cost of considerable compromise or a flag of truce as to respective denominations. It is more like an atmosphere, permeating all religious bodies. Its chief effective quality is influence rather than organization. And what organizations do form in its trail, perish or petrify in the absence or dissipation of its influence.

It has persisted now for near a century, and about seventy-five years ago began to appear in literature, next in a quiet unassuming type of parlor evangelism, later in a committee of ministers, self-appointed, with a purpose to spread it. Then, in turn, it developed into a National Association, which became interdenominational in its character; and this has filled the land with camp meetings and revivals which seem to know neither sect, section, nor season. It has dotted the country with schools and colleges which, like light-houses, stand out against shore tides of modernism, lashing their waves against the good old Ship Zion. It produces ministers that remind men more of the New Testament type than do the usual seminary output. And it stimulates and sustains a ministry of truth divine beyond that which any ecclesiasticism (other than those of its own influence and type) assumes credit for or support of, and yet against which none can offer valid or Scriptural objection.

Its distinctiveness thus from a mere churchism, its difference from a mere unification propaganda, its superiority over anything merely educational, its insistence upon the highest type of character and conduct, and its general inducement of godliness and of zeal for the saving of the lost, and for the carrying of the gospel to the uttermost parts of the earth,—these things, we say, together with its repulsion of all sorts of fanaticism and its discouragement of censoriousness and criticism despite the many things in many of the churches which are to be deplored, stamps the movement as a *ministry of the Holy Spirit* meant to meet and solve the problems of the church in this age. And happy and favored are they who have come early under its influence and tide. It is like a warm gulf stream tempering the atmosphere of the zone or area wherever it passes.

A new development of the Holiness Movement is now in course of progress, and no one can estimate where probably it may go. Like a youth outgrown his boyhood knickers, some of us have seen for some time past that this movement had outgrown the organization which had done so much to extend it. Not that the bottles had grown old, nor that the wine had changed to something new—for from the first until now there has never been a scintillation of any change in this Holiness wine of the Kingdom, nor has the leathern bottle of simple testimony, preaching and evangelism, become old or out-of-

date for its containment. But *the vintage has become so large* that the movement has far outgrown the association formed for its retention and extension. Its independent units throughout the land have needed and sought *affiliation*; and yet the aversion or conscientious scruples against anything like a new church or ecclesiastical unification has seemed to delay such affiliation. Not only this, but any such approach to organic control seemed to be thoroughly discouraged and opposed by the *Spirit* of the movement himself. The movement will never be a body but a spirit.

Many had looked forward to the recent annual meeting of the National Holiness Association; some with apprehension, more with hope. There really had been no ground for the apprehension of any change in the standards of the Holiness Movement, and but little for the fear of a complex organization that would assume control of its churches, schools, missions, evangelists and papers, though the memorandum sent out gave some to feel alarm on this very point. But there was the hope that the "National" would somehow adjust or expand itself to a relation to the whole movement so as to further all its interests, and that in every possible way, and to relate all the holiness people of the land—and all lands—in a family grouping without the forfeiture or submerging of the distinctive interests of either. Such seems soon to be realized by the unanimous action of the National Association.

Doubtless, messages from the President and others will make this plain. So we shall here simply state that the first action in the matter was to table the paper above referred to, and that without one word of debate. The delegates from all parts of the country had come together after much prayer and due deliberation, evidently convinced that said paper, while pure in its motive and animated by the holy conviction for a rejuvenation of the work of the Association, did not however express the mind of the Spirit on the matter. So this was tabled by an early and unanimous vote. Thus no change was made at all in the constitution of the "National," even as none had ever been dreamed of in its doctrinal standards or statement.

But after mature consideration, relying on the Spirit, a by-law was enacted that makes way for a Council of the Pentecostal number of one hundred and twenty to afford territorial, church, educational and evangelistic recognition to all units of the movement, and this without absorbing or ignoring any. The National is not to seek simply to build itself up, but to be under and back up the building up of every part and phase of the Holiness Movement. See!

Some of us were never so well pleased with the National as on this account, for now we can see, and say plainly that as a member of the same we are authorized and encouraged to labor in our ministry for the furtherance of holiness in our own church, and for the furtherance of the holiness work of every holiness church and mission in the land. Likewise as to schools and papers and preachers—all who serve the movement for the promotion of Scriptural Holiness—we are ready as ever before to serve.

Some of the results that will follow will be (1) an intermingling of all the holiness interests in general conventions, great camps, and various ministries for the spread of holiness beyond the borders of either of these, and without inter-meddling with the individual organization or interests of any. (2). An interchange and fellowship of evangelists and other preachers of the various holiness churches in this interdenominational movement without either prejudice or partiality towards either of the churches they represent. (3). A united effort on the part

of all holiness people to stem the tides of infidelity that beset the schools of our churches and the seminaries of our preachers; and to further and sustain such schools and colleges throughout the land as are under the influence of the Holiness Movement, whether they be schools of our own churches or not. (4) To keep evangelism so well to the front that there shall continue to develop a still higher and more competent race of Holy Ghost preachers that will be capable of meeting the crisis of the home land and of aiding the evangelism of holiness by the various foreign missions that stand for the same. (5). An increased dedication of tithes and offerings to the work of spreading holiness thus, even at a greater sacrifice to ourselves, and a lesser subscription to such of the drives in our respective churches as may foster opposition to or neglect of holiness rather than its promotion.

The progress of the Holiness Movement in the past generation has been such that we find ourselves unable to even estimate what this new era may mean for the rising generation. Only this, we are sure of the Captain of the Lord's Hosts who appeared by Jericho to Joshua has appeared unto us; and bids us "Go forward!"

## My Answer to Mother.

REV. ROBERT L. SELLE, D. D.

If I could see my mother now,  
Aglow with heaven's light and love,  
Forever free from want and care,  
In heaven, her happy home above—  
I'd tell her I am coming on.

If I could see my mother's smile  
And beck'ning hands stretched out towards me,  
And hear her call, "Come on my child;  
I'm waiting here in heaven for thee,"  
I'd tell her I am coming on.

If I could hear my mother sing  
The song of Moses and the Lamb,  
So rich, so sweet, so full of praise,  
With angel choir at God's right hand—  
I'd tell her I am coming on.

If I could see my mother now  
With crown of glory on her head,  
Amid the throng of white robed saints,  
Where all desire with love is fed,—  
I'd tell her I am coming on.

## Skeptical Boy or Girl

Your young friend that is inclined to be skeptical will read, enjoy and get help from our book, "The First Soprano." Price, \$1.00. Guaranteed to please you or money refund.

It is not the smallness of your life, but the quality of it, that is important. You cannot be an oak or an elm, but if you are a violet under a maple, drinking in the sunshine and the dew, you should be content, for in the providence of God humble lives cheerfully lived have infinite value.—George H. Hepworth.

## Hungers of The Heart.

BY H. B. HARDY.

This volume contains inspiring chapters on The Hunger for God, Happiness, Knowledge, Social Life, Love and Immortality. The author deals with the different phases of heart hunger in a most helpful way and makes it very plain that real satisfaction for every hunger is found in Christ. Don't fail to get a copy and feed your soul on these rich truths. The book was published at \$1.00. We have a limited number of copies that we are closing out at 60c each, postpaid. Order a copy today. If more convenient, stamps will be acceptable. Pentecostal Publishing Co., Louisville, Ky.



# GLEANINGS FROM THE EVANGELISTIC FIELD

## TENT MEETINGS IN NORTH DAKOTA.

Just a line to let you know how one of your gospel tents is progressing in the great state of North Dakota. Our party consists of Rev. Chas. W. Grant, evangelist; Rev. Virgil Sibera, singer; Mrs. Chas. W. Grant, pianist and special worker for children. We are preaching under the supervision of Dr. G. LeRoy White, D.S., of Bismarck District.

Our first meeting was in Moffit, N. D., June 15-24. Started in the tent but it was blown down several times by the famous Western winds and it was necessary to conclude in church. God certainly gave us a sweeping revival. Many were definitely touched by him.

The next night, June 25, we started in Sanger, N. D. There was no church in this community, and worse still, not one professing Christian. Here we had some few definitely blessed; closed in Sanger July 7th.

The next night, July 8th, we started in Grassy Butte, and continued for only a week, closing the 14th. Grassy Butte is only a small place but we had splendid crowds—people driving for miles to hear the glorious gospel. The last Sunday was a great one; three services and God doing great work in each. A splendid revival and an unusually fine remuneration for such a small place. Thanks to the faithful pastor, Mrs. Nellie Cook.

July 15th, we started our fourth campaign in Bowman, N. D. It is in the extreme Southwest corner of the State. Our crowds were fine. Some folk from South Dakota came. I believe I have never witnessed a greater outpouring of the Holy Spirit in an ordinary church revival than the one at Bowman. Three services on the last Sunday. Many sought pardon and purity. In the afternoon eighteen young people consecrated their lives to God. Praise God for such great victory. The days of great revivals are not past. Prayer brings the victory. We certainly appreciate the use of the tent. Continue to pray for us. Chas. W. Grant.

## GRACIOUS MEETING AT BENNETTSTVILLE.

The First Methodist Church at Bennettsville, S. C., has recently had a gracious spiritual refreshing in a two weeks' meeting conducted by Doctor Luther Bridgers, of Gainesville, Ga., and his singer, Rev. Homer S. Jenkins, of Atlanta, Ga. Our church has a large membership, is splendidly equipped and organized, and making rapid progress in a material sense, but the hearts of the pastor and earnest members felt the deep need of increasing the spiritual forces of the church, and this blessed work can be accomplished only by an outpouring of the Holy Spirit. My heart rejoices to say that God did honor the Word in a most wonderful manner, and the Holy Spirit was graciously poured out upon our people.

This was Brother Bridgers' first visit among us, but his beautiful Christian personality soon won every heart. As, no doubt, the readers of The Herald know, he has been down in the deep valley of the shadow, but I know he met the Christ there in a very definite way, because he came up out of the valley with even greater power and a halo of glory that proclaimed to the world that he has indeed been with Jesus. Brother Bridgers' sermons were wonderful expositions of Bible truths, heart-searching messages, so deeply impregnated with the Holy Ghost that they gripped the very souls of his hearers. The morning sermons were directed especially to the church, based upon Methodism's foundation, Christian Perfection, and my heart was thrilled to know that Brother Bridgers is standing absolutely true to the John Wesley doctrine of scriptural holiness. Our church has been revived as it had not been in many years. It was a beautiful sight to see the altar filled on several occasions, and the beaming countenances of those who "sought and found" was enough to cause rejoicing in heaven. Truly the days of revivals are not passed, as some "modern thinkers" would have us believe, but when the church meets conditions God will surely answer, pouring out his blessing according to the measure of our faith. We do thank God for what has been wrought and earnestly pray that the revival fires may continue to brightly burn. God's Word when delivered in all its power and sweetness never fails to bring forth abundant fruit. I have never seen a more beautifully consecrated servant to carry the Master's life-giving message to a dying world than Brother Bridgers. He is absolutely orthodox, free from that sensationalism that sometimes hinders the real work of the Holy Spirit, yet filled with the Spirit controlled and electrified by the Holy Ghost whose marvelous blessing is upon his ministry. His solo each morning, just before the sermon, was a very impressive part of the service, as they were truly a gospel message in song.

Great congregations attended the services; frequently the large auditorium was taxed to its capacity, with chairs placed in the aisles. It was inspiring to have in the congregation day after day numerous preachers from other towns who came to hear this godly man unfold the Scriptures. I must mention the loyal co-operation of other denominations in town, particularly the Presbyterian, whose pastor, Rev. J. S. Garner, was one of the most faithful attendants.

Homer S. Jenkins, who led the singing, did it most acceptably. He and Brother Bridgers made many friends during their stay here who will welcome them again.

God bless Brother Bridgers! Bless him more and

more wonderfully as he goes onward proclaiming the wondrous story of Jesus and his loved. That he may come back to our town for another meeting is the prayer of innumerable hearts. Kate Gibson. (2 Tim. 2:15.)

## BROTHER WILEY'S LETTER.

Leaving Yata we passed over the Andes on the way to Patches riding over miles of great table-land, pampa swept by the cold winds of the great Western Cordill. As we rode across the barren lands of the alturas here and there we met a lone Indian keeping watch over his flock of sheep or horses. Suddenly the most beautiful vista of all burst upon our sight. Mt. Raymundi, one of the largest peaks of the Andes, glistening like an immense diamond in the sunlight thirty miles away. Around it a snow storm was raging. At twelve-thirty we suddenly came out upon a great lip of a mountain and saw scattered along a great canyon the hanging gardens of the Incas buried in cloud mists while as far as the eye could see were the mud walled villages fading into clusters of spots. The whole mountain side looked like a crazy quilt hanging out in the sun to dry. Directly below us lay the pueblo of patches, the church and the court yard gleaming white in the sunlight while the river wended its way like a great silver snake through the village. We were nearly an hour reaching the plaza from the pass. On reaching the village we inquired for the friend to whom we were going, La Fuente, we found him an excellent chap indeed, one who would make a fine Christian. Fuente entertained us in his home and did all in his power to make the meeting a success. The school building was chosen as a place of meeting. When we arrived, the place was literally packed with Indians. The priest rang the bells against us but there was no response from the people so in desperation he said, "Go sin if you will."

The following morning we said goodbye to La Fuente and headed for the village of La Union. Arriving at about noon we were welcomed by a young Judge who treated us with the utmost courtesy, giving us his time. He led us around town, introducing us to the leading citizens. The Mayor, the Editor and the Judge were some of the most progressive, liberal and intelligent of all the men we had as yet met on our trip. We also met a young army captain who in his travels had come in touch with the evangelists and was a diligent reader of the Bible and very proud to let the world know that he was the owner of such a book. This chap was imprisoned for four days when stationed on the coast, for letting the Protestants preach to the soldiers.

We hope to make La Union the center of a real work in the valley. Having that town as the center we can ride out to the surrounding pueblos holding a week's meeting at each town, making the circuit within a couple months then returning for a rest at La Union. The climate at La Union is ideal, the streets of the city are wide and clean, clear, pure water runs down from the mountain while a half league from the town there is a hot mineral spring. Then, too, living in the town is very cheap, but, best of all, it is geographically the center of the whole valley. We shall never forget the meeting in La Union that night. The court of the hotel was packed while we had two soldiers standing guard over us. The judge introduced the speaker, pouring out a stream of language in denunciation of the old regime of error and bondage and exalting the things for which the evangelists stood. When he finished speaking the crowd clapped their hands rously. After the service Brother Stiner and I gave out tracts. Women and children with hands uplifted cried and pushed toward us until the soldiers had to come to our help, breaking up the press. After getting out of the press at La Union, I trembled like a leaf in the wind. It was heart-breaking to realize here were people greedy for a tract to read a portion of the Word of God while in the homeland thousands were pressing their way into the highways of sin, madly seeking hell born things. Here there is none to tell the story of a Saviour's love until we struggle through the months mastering the language in order to tell the story straight.

## DAYTON, OHIO.

While the Dayton, Ohio, camp meeting fostered by the Miami Valley Holiness Association is now a matter of history, it will long linger amidst the pleasant memories of the past in the minds of those who had the pleasure of being in it and enjoy the stately steppings of the Holy Ghost, the insweeps from the skies and the varied order and turn of things from day to day.

The camp was held on a newly purchased plot of ground located in a thirty-acre tract joining the city corporation line and wonderful woods of large forest trees known as McCab's Park, which the campers had the privilege to enjoy and conduct open air service. It is also only one half mile from the National Military Home of Dayton, Ohio. The city street cars pass immediately in front of the ground making it very convenient for the Dayton people to attend. The attendance on Sundays and evening services during the week was good. A most wonderful spirit of unity and love predominated from the very beginning to the close of the camp which was commented upon frequently by the evangelists and the people. All seemed delighted with the new proposition for a permanent camp meeting ground, the location and

outlook for the future. The common expression heard over the ground was, "I am sure God led the association to this place," and very similar remarks.

It was truly the people's camp. A test was made as to how many different denominations and missions were represented in the camp at one service, and hands were lifted representing every one that we could think of, and still other hands were lifted indicating the name of their denomination had not been called, and yet we all sang, prayed and testified as if we were members of a single church. About twenty-five applications were received for membership in the association.

Rev. H. M. Mitzger, superintendent of the Ohio District of the Mennonite Church, preached the first message to the camp on Friday afternoon. Rev. P. F. Elliott, of Owasso, Mich., did all the night preaching and his messages were invariably followed by a number of seekers at the mourner's bench, the most at a single service being seventeen the first Sunday night. Rev. Harry Hays, superintendent of the Ohio District of the Pilgrim Holiness Church, preached twice the first Sunday. Rev. Paul Elliott preached twice and Rev. James Siders preached at other afternoon services including the last Sunday; souls sought and found God in the afternoon service.

Rev. A. H. Johnston, of Akron, Ohio, had charge of the singing and did his part splendidly. On account of Sister Johnston being sick in the hospital she was not at the camp. We all missed her, but Bro. Johnston carried us victoriously along and the singing and preaching were in keeping with the excellent atmosphere that obtained throughout the camp. Conviction settled upon the people and there was exceptional good altar work and the result was that many prayed through to victory and liberty and gave definite testimony to an experience wrought in their hearts by the Holy Ghost.

Brother and Sister Hays, Brother and Sister J. D. Shell, and Rev. Arthur Linn, the golden tenor singer, were among those who sang special messages in our camp. A vacant five-room house near the camp was turned over to us, gratis, and fitted out with cots for sleeping quarters; other furnished rooms were secured and dormitory cots furnished in the building on the grounds. The cook also came in for compliments. After a man had been told the price of his meal was twenty-five cents he said it was worth fifty; others made kindred remarks.

The offerings were good. Aside from the expense of the camp, it was shown that an additional piece of ground would be very beneficial to the camp and more than \$1600 in cash and pledges were received to use for camp expenses and the further purchase of ground or improvement as the camp should see best.

The Association is greatly encouraged and looking forward to bigger and better things.

J. L. Kennett, President.

## IRON MOUNTAIN, MICHIGAN.

The second annual camp meeting of the Upper Peninsula Holiness Association was held in Iron Mountain, July 12-21. The camp was under the supervision of the Michigan Association for the Promotion of Holiness. The opening sermon was preached by Rev. Joseph Dutton, District Superintendent of the Marquette District. Rev. L. M. Blakely, of Detroit, and Rev. Anna L. Spann, of University Park, Iowa, were the camp preachers. Mrs. H. Heneks of Detroit had charge of the music. Mr. Heneks presided at the book store. Bro. Blakely is not new at this camp, having preached here last year, consequently those who love to hear preaching on the Spirit-filled life came from far and near and they were not disappointed.

Sister Spann is a member of the Friends Church and was new among us, but by her kindly spirit and clear-cut presentation of Scriptural Holiness soon won our hearts. From these preachers we had great messages on the Holy Way.

One of the most encouraging things of the camp was the fine co-operation of local churches and pastors. Baptists, Swedish Mission, Salvation Army, and Methodists seemed to mingle until one felt that the Lord's prayer of John 17 was answered. Over 100 souls knelt as seekers either for pardon or purity. P. P. Dirksen, Sec.

## IF YOU WANT SOMETHING

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

## The Church as a Preacher Sees It

The above is the title of a booklet written by Rev. James H. Hervey, D.D., of Springfield, Mo. He treats the subject from an unbiased standpoint, and suggest the remedy for its defects. It closes with a Mother's Day sermon, which is worth the price of the booklet. Any one interested in this subject and desires a copy of the booklet of 32 pages, may send 20 cents to The Pentecostal Publishing Co., Louisville, Ky., or James W. Hervey, 1610 N. Benton St., Springfield, Mo.



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## OUR CONTRIBUTORS

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Rev. O. G. Mingleford, D.D.	Rev. J. B. Colpepper
Rev. Richard W. Lewis, D.D.	Rev. Bud Robinson
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Rev. G. W. Ridout, D.D.	Rev. L. M. Hargett
Rev. P. F. Asher,	

(Continued from page 1)

come a haphazard and unregulated situation. We are powerfully influenced by fear, which is a constant guard against the reckless ignoring of natural laws that govern every phase of practical living in this world.

No one can read the Bible thoughtfully without discovering at once that the compassionate God, who has given us this Book, seeks again and again to impress upon us the danger of wickedness, the fearful consequences of sin, the sure and awful outcome of unrighteous living. One finds directly in searching the Scriptures that they were written to emphasize the fearful fact that "the wages of sin is death." That we must "flee the wrath to come" in repentance for our sins and the seeking of salvation through the atonement made by the Lord Jesus.

One reason why sin and crime abound on every hand is the fact that those inclined to criminal action have lost the sense of fear. They believe they can commit almost any crime, and that shrewd lawyers, corrupt judges, and purchased jurors can secure them against punishment. They are not afraid to murder, burn, destroy, seduce, violate all the laws that are supposed to protect society. You let the criminally inclined feel quite sure, "If I should kill my enemy I shall certainly go to the electric chair." Such conviction would have a very cooling effect upon a hot anger. You let the bootlegger believe, "If I make and sell this liquor my property will be confiscated; the fine assessed will bankrupt me, and I shall wear stripes and sweat at hard labor in a penitentiary," and he will not take the risk.

The fact has been demonstrated that if laws are promptly enforced and criminals are adequately punished with promptness and severity, crime decreases. Our country is being over-run with criminals because there is comparatively little fear of punishment. Some way is found for the violators of the law to escape prompt and severe punishment, therefore, lawlessness abounds, criminals laugh in the face of a supposed justice that lets them go free of punishment for their crime.

This country needs the thrill of an intelligent, holy fear of punishment for wrongdoing. The preachers of our land ought to so earnestly preach the teachings of the Scriptures on punishment for sin, that the

whole conscience of the nation will be awakened, aroused, and that men, everywhere, would come to realize that there is a coming day of judgment, when every hidden thing will be brought under the white light of eternal justice.

I am not quoting the sayings of our Saviour with reference to the future state of the wicked. They are fearful and well known to every Bible reader. Pits of fire, fire and brimstone, lakes of fire—the strongest words that can be used; weeping, wailing, gnashing of teeth, outer darkness, bound hand and foot, everlasting contempt, smoke of torment. The earnest, honest preacher will have no trouble to find a text in order to preach a sermon on the future punishment of the wicked that ought to put saint and sinner to most serious thought and earnest action; the sinner to repentance, and the saint to zealous action to rescue the perishing.

Let the minister preach on the Future Punishment of the Wicked and use the plain language of our Lord and at once he is asked if he believes in a literal hell, literal fire, etc. This need not embarrass the honest preacher for a moment; he can readily reply, "these are the words of our Lord Jesus Christ. He knew the facts. If he used figures of speech they certainly did not exaggerate the facts. Our Lord was, and is, incapable of exaggeration. To have used figures which exaggerate the facts, as they actually exist would make our Lord guilty of misrepresentation, of falsehood."

The thought is impossible! When Jesus spoke of the future punishment of the wicked, he spoke awful truth, and the preacher who lets the people go without faithful and earnest warning on this subject is guilty of criminal neglect, and doubtless God will call him to account. The man in the pulpit must be faithful to Christ and the people in his message, and the man who fails to warn the people that, if they live in their sins and die in their sins, they will go into an awful hell of torment, is unfaithful to the God who called him to preach, and the people who wait upon his ministry and furnish his support.

This subject is not for a tirade of ranting, but it does call for earnest preaching, for clear statements, for logical argument, for powerful appeal, for repeated message, for a declaration of Bible truth that will awaken guilty sinners to a sense of their danger. Many of us are quite ready to condemn infidels, skeptics, and modernists who deny the inspiration of the Bible, and yet we let the time go by and neglect many great teachings of the Bible; important doctrines are not mentioned by us. We are shy of adverse criticism. We fear the condemnation of the people who are asleep and do not want to be aroused. We may grant that the Bible is inspired, but lack the courage to bring to the people under our ministry the vital doctrines of the Bible.

If the preachers of the Protestant churches of these United States would, for several Sunday mornings, bring to their congregations earnest Bible sermons on the future punishment of the wicked it would cause much discussion; it would have a powerful awakening effect upon Christians and sinners. It would stir up the church to hold revivals for the saving of the lost. It would bring many tens of thousands of sinners to repentance and saving faith in the Lord Jesus. Would God our preachers would get burdened and busy with a mighty message and warning plainly written in the Holy Scriptures which would lead vast multitudes to seek our blessed Saviour for the salvation of their souls.

"Thou art with me I know,

I feel the sweet flow

Of the sin cleansing wave's gladd'ning tide.

I am washed from my sin,

Made all holy within,

And in Jesus sweetly abide."

## Central Holiness Camp Meeting.

CENTRAL Holiness Camp Meeting opened July 25 and closed August 4. Brother C. F. Wimberly was on the grounds from the beginning and Brother Ruth got to us on Monday night, after the first Sabbath. Brother and Sister Wells, of Upland, Ind., for the first time, had charge of our singing and the people were greatly pleased, both with them and their services. They are not only fine singers, but their lives of devotion and their testimony are of real value in any meeting in which they serve.

Mrs. S. C. Box, with her husband, had charge of the young people's and children's meetings, and did fine work. They are delightful people. Their presence and joyful witnessing for Christ is a most excellent spiritual tonic and inspiration in any meeting in which they are engaged. There were many comments on the excellent preaching by Brothers Wimberly and Ruth. Several of the local brethren were pressed into service before Brother Ruth arrived and were blessed of the Lord in their ministry.

I had no thought that I would be able to attend the camp meeting. I had been at home from the hospital some days and was improving, and when I found one of my physicians was going up for the closing days of the camp I insisted that I did not want to be so far from him, so wife and I went up on Friday afternoon, expecting to be a surprise to the friends on the camp ground. They received us very gladly, but we failed to surprise them and found that they had been praying that I might be able to come up for the close, and that I should come on Friday.

After eight months shut out almost entirely from much service of any kind, and almost from revival meetings, it was a great blessing and privilege to get into the camp meeting atmosphere. I found the most beautiful harmony and Christian love among the people. They were talking about how graciously the spirit of love and fellowship had been with them all the time.

On the closing Sabbath morning Brother Ruth preached from the text, "Be ye therefore perfect, even as your Father which is in heaven is perfect." His sermon was a great exposition of a great saying of our Lord. It was indeed the bread of life broken with remarkable skill and unction to the multitude. I shall endeavor to get Brother Ruth to publish this sermon in a booklet. It should, by all means, be in print.

Brother Wimberly's sermon to a multitude on Sunday afternoon, on "Radio in Prophecy," ought also to be printed in pamphlet form. It would have a large circulation and be read with great interest.

My health would not permit my attending the evening services, but we heard good reports of the closing night service, with some twenty people at the altar of prayer, and many salvations. The collections came along nicely and the brethren were able to meet the expenses of the camp.

We are profoundly grateful to Brothers O. C. Garvey and F. W. Rice, two of the substantial citizens of Wilmore, for the new young people's auditorium. It is a beautiful structure. These brethren who have meant so much to our camp meeting, looked personally after the erection of the building which was put up by our beloved Brother Hopper, who erected the great auditorium many years ago. At last report there was only a small amount unpaid on this new auditorium for young people.

As usual, the dining room was under the management of the W. C. T. U. women of Wilmore. I doubt if a finer group of Christian women can be found anywhere than this consecrated sisterhood. Mrs. L. L. Pickett,



wife of that faithful old warrior, is the State President of the W. C. T. U. and lives in Wilmore. They employ excellent colored people to do the cooking, and this group of consecrated and refined women of the various churches in Wilmore, wait upon the tables. They make meal time a real pleasure, both with the excellence of the food and the Christian grace with which it is served.

There is a great band of praying women in Wilmore. When Dr. Akers became president of Asbury College I said to him, that this group of praying women who meet together often from house to house in prayer meetings, were a source of courage and comfort to my heart through the years I was president of Asbury College.

I was thankful to God to find that the outlook for the coming year at Asbury College is most encouraging. More students were signed up July 1 this year than were signed up the first of September last year. In my travels and correspondence I find that the influence of this school is spreading abroad, and the great work God is doing through this instrumentality is making a powerful impression.

Wife and I remained at Wilmore a while Monday morning and I found the brethren with great faith and hope for next year's camp meeting. I never saw them more cheerful and encouraged for enlargement and greater things for God and humanity than they are now. We had visitors from many states and our desire and prayer and belief is for better things next year. There were 107 ministers of the gospel present at the camp this year. May God bless, enlarge their faith and zeal and fruitfulness, for all time to come. The trip really seemed to do me good physically. It certainly was a spiritual help, for which we thank God and take courage. My strength comes back slowly, but we are hoping and praying that if it is the Master's will I may yet be able to render some service in the great white harvest field of human souls.

Your brother,  
H. C. MORRISON.

## In the Home of the Black Man.

G. ARNOLD HODGIN.



AFRICA is primarily and consistently, the home of the black man. This has never, from the earliest times, been successfully disputed. From the fact, however, that no nation has any inherent right to exclude other peoples from its shores, so long as they do not violate the best interest of their fellow habitants, the white man, may be said to occupy something of the same position in Africa as the black or brown man does in America. The American negro has rights. None of us may dispute it. He is with us and certain things may not be denied him. Among these may be catalogued his opportunity to create a home and dwell therein, in safety within our borders. He also may and does have a voice, by ballot, in our government policies. But he is made to remember that the country is the peculiar possession of the white man, and that for reasons which need not now be given. Just so; the black man lays just claim to that portion of Africa, north, south, east, and west, where the Bantu tribes speak their dialects. However, and wherever the Caucasian may enter in, build his home, and dwell therein, he must remember that he is building his "home in the nests of other birds." He is in another man's land. The lethargic and artless native, with the advance of civilization, is awaking to these things, and also to his own power and position. The rapidity with which he is being recast into a new mental and social mold, is a source of alarm to the greedy settler, and a surprise to all. No longer, may

it be said that they only who have been christianized by the missionary, are donning the habiliments of the European or American. There are those who dress and make an attempt to beautify their huts, from no other motive than for social elevation. Young men are eager to learn the trades, to make money, and shine in their surroundings.

It might be stated, and that with all truthfulness, that the social status of the man of Africa, is that of the woman, for she has never yet risen above the level of her lord. How long this will continue is a matter of grave conjecture. Christian civilization has always emancipated and elevated woman. No nation is nearer Christ and Christianity than are its women to their proper place in society and the home. Where there are abuses like plurality of wives and disregard of the holiness of motherhood, the race will remain degraded and debauched. The coming of Christ to either individual or nation must mean the lifting of woman to her rightful sphere. In Africa, the women in general, have been so long degraded and held as nothing more than chattel, being sold to this day for so many cattle; the hope seems to be in getting the men to see the light and cease beating them down and making them the drudge, and be slaves and playthings of their passions. Since the girls are sold for something like ten head of cattle, whether they are Christians or not, and since a widow is the common property of all the men of the neighborhood, the task is little less than hopeless unless the men are changed in their attitude. The girl of the heathen father may run away, but she will probably be apprehended and brought back to marry the man who pays the cattle for her. And the police have, as a part of their duty, the arrest and return of the runaway. The English Government seems thus far to be helpless in the matter in some quarters at least, for the selling and plurality of wives go on all the while. It is a fact that in Swaziland which is mandated territory and certain other parts, the European law prevails and a woman may be made to mind her father in everything except the matter of whom she desires to marry. It is not so everywhere, however, and it is not an uncommon thing for a heathen father to sell his daughter for ten head of cattle, to a husband who is worse than a beast, and the girl a Christian. In an industrial school where we visited and preached to close to half a hundred young women and had the joy of seeing a number of them find God, and even some profess the grace of entire sanctification, we were horrified to find later that part of them were already sold and must sooner or later go to the homes of their future husbands, and share a heathen crawl with other wives.

These things are not only put in our ears by the word of those who have long dwelt here, the observer may see for himself, for they are all around us.

But the question arises, is it not a hopeless task? To be sure the darkness is deep, and the impact of the forces of civilization has made little more than an indentation upon the stubborn mass of superstition, and heathenism in general, but the strokes are regular, and the progress is increasing its strides, though the task seems so colossal as to be hopeless.

Now this other question arises, what shall we, as ambassadors for Christ do? Are these shifting social positions to mean naught to us? In the first place one thing is evident to those who meet and minister to the native in his hut or compound; and that is, that with all his awakening desire for a place and a chance in the world, the African has the age old and universal hunger for God and heart peace. Especially is this true where he has not been spoiled by some false religion or cult. When the gospel is preached in love and power, men, spite of their sin, want deliverance and a rest from the weary grind of a Christless life. There is something deep down in the human heart, which, even among the heathen, longs for expression, for the op-

eration of God's quickening power, for a riddance of the cancer of guilt and pollution.

Again: there is a golden opportunity for the gospel preacher. It is folly to suppose that there is nothing to do, when one cannot speak the language. There are splendid interpreters to be had everywhere, and one may go among the native Kraals and compounds and get the gospel to men and women by the thousands. We mentioned compounds. There are no less than 300,000 young men from all over Africa who are employed by the great gold mine companies which take millions annually from those mines along what is known as the Rand in the neighborhood of Johannesburg; and who are housed in compounds which accommodate something around 3,000 each. Here the gospel preacher has a rich opportunity to go and preach either in the open or in the rooms of these men. It was our privilege to go to one compound and stand on a table and make proclamation of full salvation truth, with men seeking God at the close of the service. We also spoke in one of the many missions which are located just near the compounds. This one was crowded to the doors, and when the message was given, there was a rush for the altar and many confessed and prayed till peace came. We have not seen a finer altar service in the states than that one. Some confessions were startling, but the men were wrought upon by the Holy Ghost and felt that they must find peace. God gave it and we rejoiced together.

And so we conclude that the thing for us to do is just what should be done the world over; get the gospel of full salvation to these men of Africa. There is a hunger for and a response to truth. Everywhere we have gone in the last two months, there is an eagerness on the part of the native to hear the simple old-fashioned gospel, with its appeal to the unrestful heart, and its promise of peace and joy. We believe the time is ripe for a great movement in the homeland, not to send pedantic preachers here with cold forms and hollow ceremonies, but to send an army of men filled with the Holy Ghost and faith to tell under the anointing of the Spirit of the way of the cross, the power of Christ's blood, the path of repentance, the witness of the Spirit, and of the blessing of entire sanctification, through the baptism with the Holy Ghost and fire.

Cults and heretics are everywhere in this land. They are not careless nor indolent. Let us take warning, lest we miss our chance to save men and they go down through the channel of some false religion.

## Collapse of Evolution.

This book has been on sale for some time. It was written by Prof. L. D. Townsend, D.D., S.T.D., M.V.I. Dr. Townsend was a profound scholar and he went deep into the subject of Evolution. He has produced a little volume of 125 pages of clear, reasonable, powerful argument and proof against the whole theory of Evolution. It should be in the home and read by the people all over this nation.

It is well understood that the prominent evolutionists have been infidels, or at least, skeptics. No modern theory introduced among men has had such tendency to destroy the faith of the people in the inspiration of the Scriptures, in fact, in the existence of God, as has Evolution. It undertakes to account for the universe, as we find it, without an intelligent, personal Creator. This book by Dr. Townsend is invaluable. We wish THE HERALD readers would buy it, read it, circulate it, advertise it, broadcast it, and help to save the young people of the rising generation from the blight of the infidelity that is being produced throughout the land by the teaching of Evolution. The book may be had of The Pentecostal Publishing Co., Louisville, Ky., for \$1.00.

Don't fail to send us at least two subscribers on our 50 cent offer.



## OUR BOYS AND GIRLS

### TIRED OF BEING GOOD.

Once there was a good little girl and everybody loved her. She knew how to smile—a big, happy smile, that made her face look like the pretty fields when the sun is shining, and she was always singing, even when she washed the dishes for mother.

All the children at school liked Eleanore—not because she was clever and helped them with their lessons, but because she was always so happy and so good.

Teacher never had to keep Eleanore in after school, and scarcely ever had to call her name for speaking when she was not supposed to speak, or giggling like some little boys and girls did when they should have been studying.

You can imagine, then, how very sad and surprised everyone felt when one day Eleanore came to school without a sign of a smile on her face.

She banged her books on the desk, and sat herself down with more noise than was needed. She refused to smile at the girl beside her who was smiling at her. She drew on a piece of paper when teacher was talking to the class. She pulled the curls of the girl in the seat ahead, and when asked to recite she plainly showed that she had not studied her lesson.

Of course teacher was shocked, when she told Eleanore to write a word on the blackboard, and Eleanore hung her head and refused to come. Teacher did not argue, but for the very first time since Eleanore had been in her class, she had to keep her in after school.

Teacher, of course, talked gently to the little girl, and asked her what had made her act so different to her usual self, and what do you think Eleanore said? She said: "Well, I'm tired of being good; because you like the little boys and girls just as well, who are not good, and you never like me any better."

Teacher laughed just a little bit, but she looked sad. "Why, Eleanore," she said, "I always thought you were good because you loved me, and did not want to give me trouble, and not because you wanted any sort of reward."

I need not tell you that after a little talk with teacher Eleanore was her own bright self again, for you see she really did love her teacher.

Eleanore is just like some other little boys and girls who get tired of being good because no one seems to notice or reward them. But remember this, boys and girls, that we should try to be good because we love Jesus and do not want to grieve him, and not because we think he will love us better than other little lads and lassies. And we must never do right because we want a reward, but because we love the right and hate all evil.—Young Soldier.

Dear Aunt Bettie: Will you please slip over a wee, wee bit and let an Alabama girl join your happy band of boys and girls? I am nine years of age, and was promoted to the fourth grade in school. I am not a member of the church but I would like to be, so I want all the cousins to pray for me that I may be a Christian. My birthday is August 6. I was ten years young. I have one sister who has a birthday in August. She will be thirteen the day I am ten. I have a brother that has a birthday August 8, so you see our birthdays are pretty close together. Who can guess my middle name? It begins with G and ends with L, and has seven letters in it. The one that can guess my name first I will write to them. I hope Mr. Waste Basket is out when this letter arrives.

Flora G. Jean.  
Blountsville, Ala., Rt. 2.

Dear Aunt Bettie: Will you let a little married girl join your happy circle? I have dark brown hair, curly, gray eyes, am twenty-two years of age, five feet, two inches tall, and weigh one hundred and twenty-six pounds. My husband subscribed for the dear old Herald a few months ago.

We sure do enjoy reading it. Aunt Bettie, your piece on Prayer was so good; you are right, if Satan can keep us Christians off our knees he is fixed. But oh, what would life be without prayer? When everything is wrong just to pray helps so much, and God seems so much nearer when we really pray. Pray, boys and girls, that many may be saved before it is too late. I have been married six years. My husband was converted two years ago this summer. He has been called to preach the gospel. He is twenty-five years of age; he is in school now. He preaches twice a month. We have a little daughter we love so much. I will send a picture of her and myself to the one who will guess her name. It begins with E and ends with E, and has six letters in it. She is three years of age.

Mrs. Fred Sartain.  
Dennis, Miss.

Dear Aunt Bettie: I just wonder if you and the cousins will move over a wee bit and let me have a little room? I am a little girl from Alabama, and I surely do enjoy reading *The Herald*, especially page ten. I have three brothers and five sisters, so you see there is quite a large family of us. My oldest brother is a minister. I have one brother and one sister married. I am a member of the Baptist Church, but I go to Sunday school at the Nazarene Church. I sure do enjoy going to Sunday school. I was thirteen years old August 6. Have I a twin? If so, write to me. Who can guess my middle name? It begins with K and ends with E, and has four letters in it.

Willie K. Jean.  
Rt. 2, Blountsville, Ala.

Dear Aunt Bettie: I wonder if you would mind to give a Virginian a place in *The Herald*? This is my first attempt to join your happy band, and I do hope you and the cousins are enjoying the richest blessings of life. I always look forward to the coming of *The Herald* with pleasure, and enjoy reading it very much. I wonder if there is a good Christian lady who would like to have a home with a good family; if so, please write me. I would like a middle-aged lady or one around sixty years of age. I would be glad to hear from some one. Please write me, Box 131, Clifton Forge, Va.

Dear Aunt Bettie: I wrote to *The Herald* about two years ago and saw my letter in print. Alice Quinter, I guess your name to be Virginia. I am ten years old, weigh sixty-two pounds and am four feet and two inches tall. Have light brown hair, blue eyes and have fair complexion. Have I a twin? If so please write to me. I have three Christian names. One begins with M and ends with T, and has eight letters in it; the other begins with E and ends with Y, and has five letters in it. Whoever guesses either of my names I will write to them. Please pray for my mother that she may get well. Thank you, Aunt Bettie, for printing my first letter.

Ruth Berkley.  
Spring Lick, Ky.

Dear Aunt Bettie: We just finished reading page ten, so thought we would write. We are two girls, age fourteen. I, Anna, am five feet two and one-half inches tall and weigh one hundred and sixteen pounds. Have dark complexion, brown eyes and brown hair, bobbed. I, Ila, am five feet and two inches tall, and weigh ninety-seven pounds. Have medium complexion, gray eyes and dark brown hair, long curls. We both belong to the Baptist Church. Guess we had better hurry on before Mr. W. B. comes.

Anna Vetter, Ila Maris.  
Bassett, Neb.

Dear Aunt Bettie: This is my second letter to *The Herald*. I received many nice interesting letters from the cousins. I still love to read the letters and would like to hear from more of you. I am a girl of thirteen, with blue eyes and black hair, have fair complexion set off with a few freck-

les. There, I hope you all will like me. I go to school at Beulah Junior High, and am in the seventh grade. I attend church and Sunday school at Pleasant Grove Methodist Protestant every Sunday. We have a fine Sunday school for a country church. I am going to ask a few Bible questions. What king slept on an iron bed? Who did God call his wash pot? I will not take up any more of your space.

Minnie Allgood.  
Draketown, Ga.

Dear Aunt Bettie: Will you let a little Nebraska girl join your happy band of boys and girls? I am eleven years old and am in the sixth grade. I have brown hair and large brown eyes. I go to Sunday school every Sunday. I was awarded a Bible by my teacher last Sunday for having my lessons good, and a pin from the Sunday school for perfect attendance. My grandfather is a Methodist minister, and he sends us *The Herald*. I enjoy reading page ten. This is my first letter and I hope to see it in print.

Lee Maynard.  
Nebraska City, Neb.

Dear Aunt Bettie: Will you let a Texas girl join your family circle? I am thirteen years old and in the seventh grade. I was thirteen September 27, 1929. I have dark hair, blue eyes and am five feet, two inches tall. I belong to the Methodist Church at Daisetta and go to Sunday school every Sunday. I, Elizabeth Deem, I guess your name to be Ida Elizabeth. Am I right? My name is Katie A. Thomas. Who can guess my middle name? It starts with A and ends with E, and has five letters in it. Any one that can guess my name I will send them my picture. This is my first letter to *The Herald* and I hope to see it in print.

Katie A. Thomas.  
Daisetta, Texas.

Dear Aunt Bettie: I am a boy twelve years old and I wish very much to join your happy circle of little boys and girls. I am about five feet high and have brown eyes and brown hair. My birthday is August 18. I like to read the articles in *The Herald* and my father likes to read it too. When it is raining he sometimes stays home and reads *The Herald*, especially page ten, to us. I have one brother and two sisters. I go to school and Sunday school every day I can. Our preacher's name is Bledsoe. I go to the Methodist Church, South. I would like to hear from some of the cousins that read this paper. I saw in a letter that Mae Evelyn Whitworth wrote, some questions and I am going to answer them. The first is Jesse. The second is Samuel was in the temple. Third, on Mount Sinai. Fourth, the two chapters that are alike are the 19th chapter of 2 Kings and the 37th chapter of Isaiah. Now I'm going to ask one or two. What verse in the Bible has all the letters in the alphabet except one in it? What is the longest and shortest verse in the Bible? I hope Mae Evelyn Whitworth can answer these. Good bye. I am hoping some one will write to me and that some one can answer my questions.

Lorenzo Sturkey.  
McCormick, S. C.

Dear Aunt Bettie: As I am wanting to join your happy, cozy little family, may I come in? I am ten years old. My birthday is January 20. Have I a twin? I live on a farm near a little town named McDaniels. My dear old grandmother and grandfather live about one hundred yards from my house. I have one little brother three years old. We have a big time. This is a beautiful day; 'tis so sweet out to hear the birds singing. We thank the Lord for giving us so much pleasure. My pet is only a little black lamb, his name is Negro. Our preacher's name is Brother Wilson. We like him fine. My mama and papa take *The Herald*. I do sure enjoy reading page ten and all the sermons. I see some of you cousins ask some questions. May I ask one or two? What is the shortest verse in the Bible? and in the Old Testament? Who was the oldest man ever lived? and how old was he? Howard C. Myers, I guess your middle name to be Charles. Elizabeth Dunn, I guess your first name to be Ina. If I am right don't

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forget your promise. C. Struzza, I guess your first name to be Carblene. Am I right? Oh my! I am getting too long. I am afraid Mr. W. B. will catch me. He got my other letter. Love to all the cousins and Aunt Bettie.

Josephine Dunn.  
McDaniels, Ky.

Dear Aunt Bettie: Wonder what you and the cousins are doing these warm days? I have been hoeing in the garden, planting flowers, cleaning house. Oh, well, there's plenty to do on a farm anyway, but we enjoy it, don't we? I noticed in the paper that Dr. Morrison was improving; hope he will soon get well and come back home. Our pastor tried to get Dr. Morrison to hold our camp meeting but for some reason failed to get him. We hope to have him some time. Cousins, here is my age: Take the tribe of Benjamin, Num. 1:37. Divide that by the number of foxes Samson used in burning the Philistine's corn, Jud. 15:4. Add to that Noah's age when he died, Gen. 9:29. Divide that by the number of years Joash was hid in the house of the Lord, 2 Kings 11:3. Subtract the number of men Jesus healed in St. Luke 17:12. Divide that by the number of men that were with Jesus in John 18:1, then add the men he appeared to in Mark 16:12. You will have my age in 1929. Hope W. B. doesn't get this. With lots of love to Aunt Bettie and the cousins.

Maggie Moore.

Rt. 3, Box 5, Queen City, Tex.

### WANTED!

A competent man and woman to have charge of the singing and do some personal work in a gospel tabernacle meeting September 1. Address Rev. W. A. Vandersall, 1208 North Cory St., Findlay, Ohio.





## FALLEN ASLEEP

### WHEELER.

Friends and relations are grieved to announce the death of Mr. J. H. Wheeler, who passed away on Saturday morning, June 22, at 8 o'clock at his home in Bazette, Texas. Mr. Wheeler was born in Missouri, Dec. 25, 1856; came to Texas when a very small boy. He married Mrs. Katie Bryant Sanders, in Dallas county, Feb. 1, 1887. Mr. Wheeler joined the Methodist Church when young, and has been an active member ever since. His influence always counted for the best. He was one of the noblest of men. Mr. Wheeler enjoyed reading his *Pentecostal Herald*, which he had been taking for about forty years.

Funeral services were held at Bazette in the Methodist Church, with Rev. C. G. Shutt and Rev. Fisher officiating. Burial was in the Bazette cemetery. He is survived by his dear wife and nine children. Mrs. Charlie Beauchamp, C. G. Wheeler, Mrs. W. T. Munn and Mrs. I. M. Seely, all of Ennis, Texas, D. J. Wheeler, of Venus, Tex., R. W. Wheeler, of Dallas, G. H. Wheeler of Rice, Tex., A. W. Wheeler of Oklahoma City, Mrs. O. L. Vanlandingham, of Duncan, one step son, W. H. Sanders, of Hillsboro, Tex. A son, Jimmie C. Wheeler, formerly of Ennis, Texas, died five years ago. He also had 35 grandchildren, his oldest being Mrs. Clifford McKay of Corpus Christi. Mr. Wheeler had one of the oldest family altars in the country. All of his children were raised around it, some of them saved in it. He was a kind father and grandfather, a devoted husband and a true friend. He was so patient through his illness. He sang several old songs while on his death bed; about the last one was, "I'm going home." The greatest consolation that we friends and loved ones have is to know that he has gone home, and is now at rest.

### HARRIS.

Rev. Nathaniel Harris, son of Mr. and Mrs. Jesse Harris, was born in London, England, May 14, 1855 and died July 2, 1929, aged 74 years, in his home, 14388 Lauder Ave., Detroit, Mich. The end came after a long illness of complications and finally a stroke.

Brother Harris was married early in life to Martha Ann Houlding, also of London, Eng. To this union were born eight children:—Benny, who died at 7 months; Beatrice, who died at 12 years; and the following who survive him:—Walter, of Toronto, Ontario, Canada; Ernest of Wood River, Ill.; William S. of Belleville, Mich.; M. Ruth Bennett, of Nashville, Tenn.; Lila Tapp, of Belleville, Mich.

Rev. Harris led a very active life; he entered the ministry under the definite call of the Lord while in his early twenties. He held some important pastorates in England, Canada and later in the United States.

His earliest efforts were along the lines of evangelistic work, organizing societies and building churches. Later he entered the Congregational connection and took up the work of the ministry. In 1890 he came to Canada and joined the Methodist Church. In 1902 he moved to the United States with his family where he held several pastorates.

He was a member of the Genesee Conference of the Methodist Episcopal Church until the time of his death.

In 1923, following his first wife's death, he came to Michigan and later located in Detroit. In 1925 Brother Harris was married to Mrs. Cora B. Mercer, of Detroit, Mich., who also survives him. Besides, there are 16 grand children and 2 great-grandchildren, to mourn his going.

He was active in the work of the ministry until within a few months of his death, preaching wherever and whenever opportunity offered, ceasing only when ill health and a very weak heart prevented. One of the last things he ever told the writer was that he hoped to pitch a tent near where he was living and hold a revival meeting. He loved the work of the ministry and for many years was a faithful and strong preacher of the

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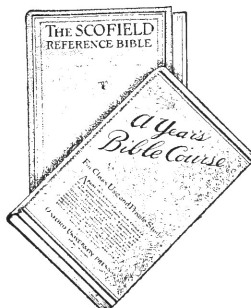


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Being of a sturdy physical build he was a splendid embodiment of the truths he endeavored so faithfully to expound. In holiness gatherings throughout the State and in the Ann Arbor Holiness Association, where he was the ministerial Superintendent for more than a year, he was constantly affirming that we can be sanctified wholly in this present life. He lived and died as he preached, that

sinner must be saved from sin and that believers must be sanctified wholly.

Brother Harris led many souls to Christ in England, Canada and the United States.

Funeral services were conducted by his pastor, Rev. Lloyd M. Blakely, who spoke feelingly from the appropriate words, "I have fought a good fight; I have finished my course, I have kept the faith." Interment was made in the family burial plat in the beautiful hill-top cemetery in Belleville, Mich.

Those who knew him soon learned to love him and many of us who knew him best and loved to hear him tell of his wonderful Christ, will miss these recitals of God's mercy, blessing and leadings.

"Blessed are the dead who die in the Lord—for their works do follow them." Rev. Lloyd M. Blakely.



# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson IX.—September 1, 1929.

Subject.—Ezra's Return to Jerusalem. Ezra 7:6-10; 8:21-23; 8:31, 32.

Golden Text.—The hand of our God is upon all them for good that seek him.—Ezra 8:22.

Time.—B. C. 458.

Places.—Babylon and Jerusalem.

Introduction.—In the fourth chapter of Ezra we learn that sometime after the Jews began to rebuild the temple, certain of their enemies (Rehum, Shimshai, and others) wrote a letter to Artaxerxes, king in Babylon, against them. By order of the king they were forced to cease their rebuilding operations for a period of some fifteen years. At the end of that period the prophets Haggai and Zechariah so encouraged the people that they once more began work under direction of Zerubbabel and Jeshua. But almost immediately their enemies started more intrigues against them. They seemed to doubt the declaration of the Jews that king Cyrus had made a decree for the rebuilding of the temple and the city. In their letter to King Darius they specially requested that he would have search made in the archives of Babylon to see if such an order had ever been made by Cyrus.

Moving on into the sixth chapter we learn that Darius instituted the requested search "in the house of the rolls" (books), and that the decree of Cyrus was discovered. One would naturally suppose that "Tatnai, governor on this side of the river, and Shetharboznai" were very much disappointed at the way their plot worked out; for instead of an order from Darius to stop the Jews from rebuilding, they received a special command to furnish them all needed supplies of food and money, so that the work might proceed as speedily as possible. Sometimes the Devil's men overstep the line, and defeat their own wicked plans.

From this time on the work of restoration went forward till the day when the house of Jehovah was dedicated amid great rejoicing on the part of the people.

Coming to the seventh chapter, and endeavoring to keep our connection, we find that "after these things" "Ezra went up from Babylon" to Jerusalem. There was a lapse of several years between the dedication of the temple and Ezra's going up—something more than 50 years.

Note how carefully Ezra traces his genealogy, in order to establish his right to the Aaronic priesthood. None but lineal descendants of Aaron could exercise this office.

Comments on the Lesson.

6. Went up.—This was the common expression in use among the people in their journeys to their Holy City. Jerusalem was up among the mountains. A ready scribble in the law of Moses.—He was a master in the law. As there were no printing presses, a "ready scribble" (writer) was a man of value. The king granted him all his request.—We find the reason for this in the following clause: "According to the hand of the LORD his God upon him." Ezra's God moved upon the heart of the heathen king.

7. There went up some of the children of Israel.—It had been a long

time since their captivity began. The old captives were all dead, and their bodies were resting in Babylonian graves. Their children had been born and reared in a strange land; but to them it was home. They knew no other country. They had heard much concerning Canaan; and some were ready to move there; but many of them lived and died in the land where their parents had been slaves. Porters and Nethinims were two classes of laborers who performed some of the rougher work connected with the temple and its environment.

8. In the seventh year of the king.—B. C. 458.

9. The first day of the first month . . . the first day of the fifth month.—The journey from Babylon to Jerusalem had consumed four months. That was fairly good speed when we think of his company. There were nearly 2000 men, besides a great multitude of women and children.

10. To teach in Israel statutes and judgments.—God's people were perishing from lack of knowledge. Ezra saw their condition, and prepared himself by much study to meet their dire need. His was a noble purpose, but he must take his beloved people back into their homeland; for little could be done for them as long as they were scattered among the heathen. He must get them back to the house of Jehovah.

8:21. Then I proclaimed a fast.—Fasts were common among the Jews—so much so that they lost their significance. But a fast observed in the name of our God is good for the soul—a fine preparation for genuine worship. Such was the fast that Ezra imposed upon his company. They humbled themselves before God, in order that 'they might seek of him a right way for themselves, and for their little ones, and for all their substance.' They needed God's protecting hand; for scholars have estimated that they were carrying with them from \$4,000,000 to \$5,000,000 in silver and gold; and they were passing through a region infested with beastly robbers ready to fall upon any helpless travellers who might chance to pass that way.

22. I was ashamed.—Ezra had told the king so much about the protection that Jehovah would give to his people, that he was ashamed to request of him a military escort. Read this 22nd verse. It is good preaching.

23. He was intreated of us.—We have here the heart of this lesson. Prayer is the greatest exercise of which the heart is capable. These helpless Jews were safe in God's hands after they had humbled themselves before him, and had committed themselves and all that they had into his keeping. Had robbers made a foray against them, there would have been dead men in the ranks of their enemy. The church of this day needs prayer more than she needs everything else.

8:31. The river Ahava.—It was at this river that Ezra gathered together the people who had decided to accompany him on his mission to Jerusalem. They were twelve days coming together, and preparing for the long journey. Ezra wrote this account at a later date. Note how he states that Jehovah's hand was upon them, and

that he delivered them from certain enemies that "lay in wait by the way."

32. Three days.—When they arrived at Jerusalem there was a rest of three days before they got down to business; but on the fourth day they carried the gold and the silver and the sacred vessels into the house of God where they were weighed and placed in the care of the proper custodians.

## CHOOSING A COLLEGE.

Paul A. Root

Editor The Asbury Collegian.

Asbury College exists today with the highest of educational standards. Our holiness schools are on a par with larger institutions for the same fundamental subjects and studies are taught which go into the formation of a complete cultural education, and these subjects are taught by instructors as well qualified by experience and with equal recognition by degrees as may be found in larger colleges or universities.

We believe it to be utter folly for a Christian young person to choose an ungodly college in which to secure his education feeling that, in so doing, he will emerge better qualified to face life. Such schools as Asbury have no apology to make, educationally, either to the Christian homes which support them or to the educational world at large. It is a mistake on the part of many to believe that the only value in the holiness school is to be found in its revivals by which means its students are revived spiritually. Not for a moment would we minimize this particular feature of the school, nor would we hesitate to affirm that these glorious outpourings of the Holy Spirit are the fundamental and vital sources from which flow all the other streams of good things in our school life. However the strictly educational side of the school is not to be regarded as a minor consideration; something which entails a necessary sacrifice in the matter of scholarship in order to secure the religious benefits. To the contrary, it is our firm conviction that the strictly educational side of Christian schools, such as Asbury College, is superior to that of schools avowedly atheistic, infidel, or modernistic, all of which are utterly destructive of true Christianity.

If we are fundamental in our Bible study, we believe that Jesus pronounced a great truth when he attributed all lies to the Devil, who is the father of lies. Further, we believe that no soundly converted man will deny that the majority of our colleges today are the dens of sin and Satan, religiously, educationally, and socially. Briefly, we might observe that the great outstanding features of our civilized Western world, as distinguished from the heathen Orient, are either the direct or indirect heritage of Christianity. Then to what source may we attribute an educational system which denies the existence of God, laughs Christ to scorn, or refuses to own Jesus as the very Son of God? The source is plainly Satan and sin and, as such, Jesus said we might expect the result to be the propagation of lies.

Nor does Satan restrict his lies to the religious field. In the very heart of modern education we find the basic principles either founded upon or highly colored by the subtlety of the Devil's lies. Materialism in philoso-

phy; evolution in science; immoral realism in literature; bald vulgarity in art; syncopation in music—these are recognized as standards to be found in almost any college today. From gateway to back fence the modern college is founded upon, and ornamented by—falsehood.

How then in the light of God's truth and eternal values can the Christian young man or woman expect a higher degree of education in such an institution thus enshrined in a false light, than from the truly Christian school? At Asbury we study the philosophy of man in the light of God's philosophy. If science, we learn the secrets of the miraculous nature about us in the light of the truth as it is in Christ, who was with the Father and Holy Spirit in the beginning when all was created. The idealism of Christ is our standard in literature. We learn to regard Art as the reflection of all truth and beauty of whom Christ was the first Artist. We believe that music, when it is the language of a soul in which the Spirit of Christ dwells, as quickly ascends to the Father's throne as the audible prayer coming from the same holy heart.

We are bound to recognize that purely from an educational standpoint, say nothing of the social and moral sides of the question, as vitally important as they are, when the holiness college and the worldly college are weighed in the educational scales, as God sees them, the former, saturated with falsehood, is bound to be "found wanting," and wanting what may be found at Asbury College and other holiness schools—an educational system founded firmly upon, "the truth as it is in Christ Jesus." Not a portion of the truth, but the whole truth.

While we are yet young let us "Rejoice at the remembrance of his holiness." Let us follow men like Dr. Hughes, Dr. Morrison, and Dr. Akers who, with vision, faith and courage, have steadily guided Asbury College through the years as a dynamic center where religion and education work hand in hand to thoroughly furnish unto every good work,

Shall we choose a college and education where Christ is high and lifted up, or one where he is trampled in the dust? Which—Christ or Belial? A hearty welcome awaits you at Asbury College.

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Fear not, nor doubt again;  
Deliverance has been  
In other days:  
Look up in hope and faith;  
"I'll ne'er forsake," God saith—  
Enough for praise!

Fear not! God loves and cares,  
And though He long forbears,  
His help will come;  
His promises are true;  
He'll take you safely through  
To His blest home.



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O Little Town of Bethlehem	..... .15
Webster's Dictionary, 18000 words	..... .30

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## EVANGELISTIC AND PERSONAL.

The first National Convention will be held at Greenville, Ohio, in the Mennonite Brethren in Christ Church, September 10-15. Dates are being booked rapidly, but a few remain untaken. If interested, write immediately to Rev. C. W. Butler, D.D., President, 3219 Cedar Ave., Cleveland, O.

While retaining my relation of Director of Theology, and my relation as Endowment Treasurer, my work for the next school year is so adjusted that I shall be free to give the major portion of my time to the work of Evangelism. My engagements will be seen in my slate in this paper. Address me, Rev. John F. Owen, 172 E. 13th Ave., Columbus, Ohio.

There will be a Laymen's Revival in Newton, Kan., August 23 to September 15, under the direction of Rev. C. W. Ruth, assisted by Miss Clara Meeker, and Prof. Kenneth Wells and wife. This meeting will be held in Themerian Park, one block west of the postoffice. Pray for the meeting and all who can do so, attend. Mr. H. H. Peters is chairman of this meeting.

Rev. E. J. Moffitt is holding a good meeting in Streets, Va., in which souls are being saved and the Christians blessed and refreshed. Brother Moffitt will begin the Shackelford, Va., camp meeting August 16 and continue until the 25th.

Mrs. Catherine Frishe: 'If there is any one who has an old people's Bible they could donate to an elderly woman with very defective vision, please to write Mrs. C. C. Frishe, 3606 Glenn Ave., Covington, Ky. I will pay the postage on it.'

More than three thousand W. C. T. U. delegates, officials and members will gather in Indianapolis, Ind., Sept. 19-25, to attend the fifty-fifth annual convention of the National Woman's Christian Temperance Union. The principal business of the convention will be to strengthen the educational policies of the W. C. T. U.; to plan to aid the government and the administration in law observance and law enforcement; and to prepare for the senatorial and congressional election of November, 1930, which the W. C. T. U. officials anticipate will be a desperate effort by the wets to unseat dry sitting legislators.

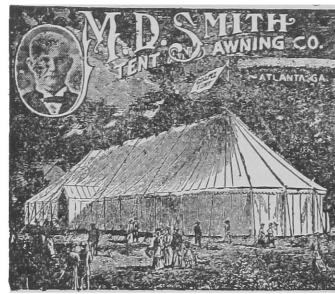
In addition, the Indianapolis convention has an historic significance. It will mark the fiftieth anniversary of a previous W. C. T. U. convention in the same city which elected Frances Willard to the Presidency, and adopted the educational policies which prepared the country for national prohibition.

As a part of the convention program next month the W. C. T. U. will unveil a tablet commemorating the life and work of Frances Willard. It is to be placed in the State Capitol in Indianapolis, and received officially for the state by Governor Leslie.

Several prohibition leaders and government officials will be prominent in the convention program, among them being Dr. James M. Doran, U. S. Commissioner of Prohibition.

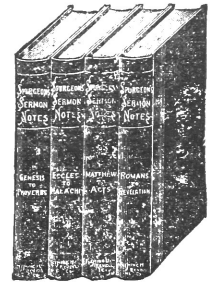
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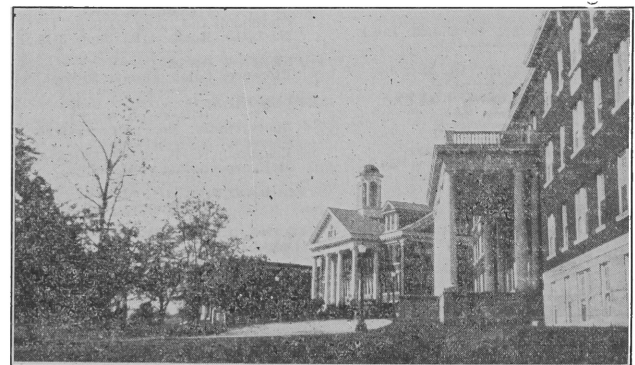


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## EVANGELISTS' SLATES

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(809 West 6th St., Oklahoma City, Okla.)  
Hodgins, Okla., August 16-Sept. 1.

**ALBRIGHT, J. PAUL AND MARION.**  
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**ALEXANDER, HARRY M.**  
(1012 Howard Ave., Jeffersonville, Ind.)

**ALLEN, ERNEST C. AND WIFE.**  
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(313 Cedar St., Aitkin, Minn.)

**ALBRIGHT, TILLIE MCNUTT.**  
(2218 Tuscarawas St., Canton, Ohio.)  
Richland, N. Y., Aug. 18-Sept. 2.

**ARTHUR, F. E.**  
(240 N. Waller Ave., Chicago, Ill.)

**ASBURY GOSPEL TEAM.**  
(Kirkpatrick, Crouse, Moore, Erny)  
Bridgeport, Ohio, Aug. 21-Sept. 2.  
Chicago, Ill., Sept. 5-12.

**AYCOCK, JARRETTE E.**  
(Bethany, Okla.)

**BABCOCK, C. H.**  
Blackwell, Okla., August 26-Sept. 2.  
Burr Oak, Kan., Sept. 6-15.

**BAIRD, C. E.**  
(389 Hayward Ave., Rochester, N. Y.)

**BELEV, P. P.**  
(Olivet, Ill.)  
Plattsburg, N. Y., Sept. 25-Oct. 13.

**BENNARD, GEORGE.**  
(Hermosa Beach, Calif.)

**BENNETT, W. G. AND RUTH HARRIS BENNETT.**  
Elmdale, Mich., August 21-Sept. 8.

**BEYLER, A. E.**  
(4138 North Plum St., Plymouth, Ind.)

**BOWEN, E. E.**  
(Lansing, Mich., Rt. 4)

**BOWMAN EVANGELISTIC PARTY.**  
(Lewistown, Ill.)

**BOX, ME. AND MRS. S. C.**  
(Young People's Workers)  
(4149 Maryland Ave., St. Louis, Mo.)  
Normal, Ill., August 25-Sept. 1.

**BREWER, GRADY.**  
(Evangelist Singer and Pianist)  
(Highfalls, N. C.)

**BRYMER, ROBERT.**  
(Yamhill, Oregon)

**BUDMAN, ALMA L.**  
Greenville, Tenn., Sept. 5-15.  
Spring Mills, Pa., Sept. 22-Oct. 6.

**BURTON, C. C.**  
(Delmer, Ky.)

**BUSSEY, M. M.**  
(224 W. Palm Ave., Monrovia, Calif.)  
Cedertown, Ga., August 19-26.

**CAIN, W. R.**  
(515 So. Vine St., Wichita, Kan.)

**CALLIS, O. H.**  
(409 N. Lexington Ave., Wilmore, Ky.)  
Rice, Kan., Aug. 21-Sept. 1.

**CANADAY, FRED.**  
(310 W. North Ave., Pittsburgh, Pa.)

**CAREY, A. B.**  
(Beacon, N. Y.)

**CARTER, HAROLD S. C.**  
(Pequea, Pa.)

**CAROTHERS, J. L. AND WIFE.**  
(10 N. 15th St., Colorado Springs, Colo.)  
Narwich, Kan., Aug. 25-Sept. 8.  
Alden, Kan., Sept. 22-Oct. 6.

**COLLIER, J. A.**  
(1917 Copius Ave., Nashville, Tenn.)  
Birmingham, Ala., Aug. 11-Sept. 1.  
Pratts City, Ala., Sept. 8-29.  
Stephenson, Ala., Oct. 1-20.

**COPELAND, H. E.**  
(Oskaloosa, Iowa.)

**COX, F. W.**  
(Lisbon, Ohio)

**COX, STEUBEN D.**  
(1249 N. Holmes St., Indianapolis, Ind.)  
Indianapolis, Ind., Aug. 21-23.

**CRAMMOND, PROF. C. C. AND MARGARET.**  
(515 Allegan St., Lansing, Mich.)

**CROFT, CHARLES H.**  
(1302 E. Maple, Enid, Okla.)

**DARNELL, MRS. ESTHER BROWN.**  
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(1209 7th Ave., Charleston, W. Va.)

**DAVIDSON, OTTO AND WIFE.**  
(Bladenburg, Ohio.)  
Hurlock, Md., Aug. 25-Sept. 8.

**DAVIS, J. W.**  
(Singer.—Center, Tex.)  
Corpus Christi, Tex., Aug. 25-Sept. 8.

**DAVIDSON, J. E.**  
(Bladenburg, Ohio)

**DICKERSON, H. N.**  
(2608 Newman St., Ashland, Ky.)  
Amarillo, Tex., Aug. 26-Sept. 8.  
Marcus Hook, Pa., Sept. 29-Oct. 13.  
Delmar, Dela., Oct. 14-27.  
Harrington, Dela., Oct. 28-Nov. 10.

**DORN, REV. AND MRS. C. O.**  
(Sumter, S. C.)  
Sumter, S. C., Aug. 22-Sept. 8.

**DUNAWAY, C. M.**  
(216 N. Candler St., Decatur, Ga.)

**DUNHAM, ROYAL E.**  
(416 East 9th, Hutchinson, Kan.)

**DUNKUM, W. B. AND WIFE.**  
(1353 Hemlock St., Louisville, Ky.)  
Calamine, Ark., Aug. 30-Sept. 8.  
Lisbon, N. Y., Aug. 14-26.  
Calamine, Ark., Aug. 30-Sept. 8.

**DYE, CHARLES.**  
(4 Rundle Ave., Piqua, Ohio)

**EDWARDS, J. R. AND WIFE.**  
Carmago Camp, August 23-Sept. 1.  
E. Liverpool, Ohio, Oct. 6-20.

**EDIE, G. L.**  
(Song Evangelist)  
(Arlington, Ohio, Rt. 1)

**EISLEY, A. N. AND WIFE.**  
(Black Lick, Pa.)

**EITELGEORGE, W. J.**  
(Song Leader and Soloist)  
(1107 Lawrence Rd. N. E., Canton, Ohio.)  
Cairo, Ga., Sept. 1-29.  
Thomasville, Ga., Oct. 1-20.

**ELLIS, MARY HUBBERT.**  
(704 N. 63rd St., West Phila., Philadelphia, Pennsylvania.)

**ELSNER, THEO. AND WIFE.**  
(524 Walnut St., Shelby, Ohio)  
Brooklyn, N. Y., Aug. 25-Sept. 20.  
Canton, O., Sept. 29-Oct. 13.  
East Liverpool, O., Oct. 17-Nov. 3.  
Columbus, Ohio, Nov. 10-24.  
Rochester, N. Y., Dec. 1-15.

**FAGAN, HARRY L.**  
(524 Walnut St., Shelby, Ohio)  
(Blind Song Evangelist, and Wife, Singer, pianist and young people's workers)

**FLEMING, JOHN.**  
(Ashland, Ky.)  
Cleveland, Ind., Aug. 23-Sept. 1.  
N. Little Rock, Ark., Sept. 3-15.

**FLEMING, RONA.**  
Florence, Colo., August 30-Sept. 8.

**FLEXON, R. G.**  
(Glasboro, N. J.)  
Spotsylvania, Va., Aug. 18-Sept. 1.  
Camden, N. J., Sept. 6-22.  
Brushton, N. Y., Sept. 25-Oct. 6.  
McKeesport, Pa., Oct. 13-27.

**FLORENCE, L. O.**  
(Wilmore, Ky.)

**FRANKLIN, EDNA M.—YOUNG, MRS. ELIZABETH.**  
(Evangelists)  
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**FRASER, R. G. AND WIFE.**  
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**FRYE, H. A.**  
(1326 Hurd Ave., Findlay, Ohio)  
Detroit, Mich., Sept. 1-22.

**FRYHOFF, A. J.**  
(Columbus, Ohio.)

**FUGETT, C. B.**  
(4512 Williams Ave., Ashland, Ky.)

**GADDIS, TILDEN H.**  
(4805 Ravenna St., Cincinnati, Ohio)  
Bonnie, Ill., Aug. 15-26.  
Winchester, Ind., Aug. 26-Sept. 8.

**GALLAHER, M. R.**  
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**GALLOWAY, H. W. AND WIFE.**  
(Del Norte, Colo.)

**GEIL, PAUL AND DORA.**  
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So. Elliott, Maine, Sept. 15-29.  
Portland, Me., Oct. 6-27.  
Bath, Me., Oct. 30-Nov. 17.  
Columbus, Ohio, Nov. 24-Dec. 8.

**GLEASON, REV. AND MRS. RUFUS H.**  
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**GLENN, J. M.**  
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**GLEEN, JIM H.** (And Sunny South Quartette).  
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**GRIMES, E. G.**  
Clarksville, Ill., August 15-Sept. 1.  
Marshfield, Ind., Sept. 8-29.

**GROGG, W. A.**  
(418 24th St., West, Huntington, W. Va.)  
Kincaid Camp, August 30-Sept. 9.

**HAERR, ERNEST J.**  
Columbus, Ohio, Sept. 8-22.  
Laura, Ohio, Oct. 20-Nov. 3.

**HAINES, FLOSSIE.**  
(13708 Claiborne Ave., Cleveland, Ohio)  
(Evangelist and Children's Worker)

**HALLMAN, MR. AND MRS. W. R.**  
(1534 E. 80th St., Chicago, Ill.)  
Yale, Mich., Aug. 15-25.

**HAMPE, J. N.**  
(No. 7 Gaskell St., Mt. Washington Sta. P. O.)  
Cherry Valley, O., Aug. 23-Sept. 1.  
Cleveland, Ohio, Sept. 7-15.  
Philadelphia, Pa., Sept. 16-22.  
Washington, D. C., Sept. 23-29.

**HAMES, J. M.**  
(14 Maude St., Greer, S. C.)

**HARRIS, E. J.**  
(Song Leader and Children's Worker)

**HARMON, MRS. DELLA C.**  
(Song Evangelist)  
(889 Camden Ave., Columbus, Ohio)

**HARDESTY, S. F.**  
(Song Evangelist and Cornetist)  
(Lynn, Ind.)  
Agar, So. Dak., Aug. 12-Sept. 1.

**HAWK, M. R.**  
(711 Center Ave., Butler, Pa.)

**HENDERSON, REV. AND MRS. T. C.**  
(221 N. Professor St., Oberlin, O.)  
Blackwell, Okla., Aug. 23-Sept. 1.  
Grandfield, Okla., Sept. 6-15.

**HENRICKS, A. O.**  
(1436 E. Washington St., Pasadena, Calif.)  
Bethany, Okla., (camp) Aug. 22-Sept. 1.  
Ponca City, Okla., Sept. 4-15.  
Dallas, Texas, Sept. 18-29.

**HEWSON, JOHN E.**  
(127 N. Chester Ave., Indianapolis, Ind.)

**HORN, LUTHER A.**  
(Mobile, Ala.)

**HOWARD, FIELDING T.**  
(198 Timberlake Ave., Erlanger, Ky.)

**HOOVER, L. S.**  
(Tionesta, Pa.)

**HUNT, JOHN J.**  
(Rt. 3, Media, Pa.)

**HYSELL, HARVEY B.**  
(Box 582, Waycross, Ga.)  
Coal Fork, W. Va., Aug. 22-Sept. 8.  
Chesla, Ga., Sept. 15-30.  
Keysville, Ga., Oct. 2-13.

**IRICK, ALLIE AND EMMA.**  
(Bethany, Okla.)  
Poteau, Okla., Aug. 29-Sept. 8.

**JACOBSON, H. O.**  
(830 Minnesota St., Portland, Ore.)  
Astoria, Ore., July and August.

**JOHNSON, ANDREW.**  
(Wilmore, Ky.)  
Millersburg, Ky., Aug. 25-Sept. 5.  
Hickman, Ky., Sept. 8-22.

**JOHNSON, RAY N.**  
(19 E. Madison St., Collingswood, N. J.)  
Delanco, N. J., Aug. 23-Sept. 2.

**JOHNSTON, A. H. AND WIFE.**  
(Song Evangelists)  
(800 Princeton St., Akron, Ohio)  
Hopkins, Mich., Aug. 22-Sept. 1.

**JONES, LUM.**  
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Tishomingo, Okla., Sept. 1-15.

**KENNEDY, ROBERT J.**  
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Roscoe, Tex., Aug. 18-30.

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Hartselle, Ala., Aug. 15-27.

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**KLINE, FREEMAN A.**  
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**KNAPP, J. F.**  
(Box 98, Cincinnati, Ohio)  
Wallaston, Mass., Sept. 1-Nov. 1.

**KULP, GEORGE B.**  
(4 Grandview Ct., Battle Creek, Mich.)  
Lewistown, Pa., Nov. 3-13.

**LEWIS, JOS. H.**  
(Wilmore, Ky.)  
Curry, Ky., Aug. 26-Sept. 8.  
Burning Fork, Ky., Sept. 8-22.

**LEWIS, M. V.**  
(Song Evangelist)  
(Wilmore, Ky.)  
Fig. N. C., August 12-Sept. 1.

**LIDDELL, T. T.**  
(6121 Ellis Ave., Chicago, Ill.)

**LINN, REV. JACK AND WIFE.**  
(Oregon, Wis.)

**LINCICOME, F.**  
(412 W. Jefferson St., Gary, Ind.)  
Union City, Ind., Aug. 25-Sept. 8.  
Attica, Ind., Sept. 15-29.  
Melrose Park, Ill., Oct. 6-20.  
Seattle, Wash., Oct. 27-Nov. 10.

**LOPER, J. NORRIS. FRY, WILBUR H.**  
(Stratton, Miss.)  
Sandersville, Miss., Aug. 18-Sept. 1.

**LONG, J. OWEN.**  
(Singing Evangelist)  
(Harrisonburg, Va.)

**LOVELESS, W. W.**  
(London, Ohio)  
Waterloo, Ohio, Sept. 6-22.

**LOWELL, B. A.**  
(Rt. A. Root, B. F. Moss, Jr.)  
Powell, Wyo., Aug. 14-25.  
Jackson, Wyo., Sept. 1-8.

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**MCBRIDE, J. B.**  
(112 Arlington Drive, Pasadena, Calif.)  
Cincinnati, Ohio, Oct. 6-20.  
Beech Grove, Ark., Aug. 27-Sept. 8.

**MCCHIE, ANNA E.**  
(280 S. Firestone Blvd., Akron, O.)

**MCIE, MARK S.**  
(Holt, Michigan)

**MCNEESE, H. J.**  
(New Brighton, Pa.)

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(401 Cosmos Street, Houston, Tex.)

**MATHIS, I. C.**  
(2923 Troost Ave., Kansas City, Mo.)  
Oakland City, Ind., Aug. 23-Sept. 1.  
Cape May, N. J., Sept. 6-15.

**MAWSON, RUSSELL K.**  
(Singer and Pianist)  
(202 N. Lexington Ave., Wilmore, Ky.)

**MAXWELL, SAM.**  
Morganton, N. C., August 18-Sept. 2.  
Wentworth, N. C., Sept. 2-16.

**MILBY, E. C.**  
(Song Evangelist, Greensburg, Ky.)  
Normal, Ill., Aug. 23-Sept. 1.  
Flordia, Ga., Aug. 8-18.

**MILLER, REV. AND MRS. F. E.**  
(Lowville, N. Y.)

**MINGLEDORFF, O. G.**  
(Blackshear, Ga.)  
Wenatchee, Wash., August 15-25.  
Yakima, Wash., August 29-Sept. 8.

**NORRBERY, JOHN.**  
(1001 Cooper St., Camden, N. J.)

**OWEN, JOHN F.**  
(Taylor University, Upland, Indiana)  
Circleville, O., Aug. 23-Sept. 1.  
Erie, Pa., Sept. 2-15.  
Rochester, Pa., Sept. 28-Oct. 20.

**PARKER, J. R.**  
(415 N. Lexington Ave., Wilmore, Ky.)  
Jonesville, Ky., Aug. 19-Sept. 1.

**PATZSCH, EDDIE E.**  
(Song Evangelist)  
(624 Oak St., East Liverpool, O.)  
Hammondsville, Ohio, Sept. 1-15.

**POCOCK, B. H.**  
Cleveland, Ohio, Aug. 28-Sept. 1.

**POLLITT, S. H.**  
(Amelia, Ohio)  
Salvisa, Ky., August 15-September 1.

**QUINN, IMOGENE.**  
(809 N. Tuxedo St., Indianapolis, Ind.)

**RAYL, C. H.**  
(Evangelistic Singer)  
(413 E. 25th St., Huntington, W. Va.)

**REDMON, J. E. AND ADA.**  
(1049 King Ave., Indianapolis, Ind.)  
Oregon, Wis., Aug. 9-26.  
California, Ky., Aug. 30-Sept. 8.

**REED, LAWRENCE.**  
(Damascus, Ohio)  
Circleville, O., Aug. 21-Sept. 1.

**REID, J. V.**  
(2912 Meadowbrook Drive, Ft. Worth, Texas)  
Zwolle, La., Sept. 8-20.  
Leesville, La., Sept. 22-Oct. 6.  
Sulphur, La., Oct. 8-20.

**REES, PAUL S.**  
(2014 W. Hancock, Detroit, Mich.)  
Gaines, Mich., August 30-Sept. 8.

**RICE, LEWIS J. AND EDVTHE.**  
Columbus, Ohio, Aug. 28-Sept. 1.  
Ashland, Ky., Sept. 4-8.

**RIGGS, HELEN G.—BONINE, GRACE O.**  
(Vandalia, Mich.)

**RING, O. F.**  
(724 9th Ave., New Brighton, Pa.)

**ROBERTS, T. P.**  
(321 Bellevue St., Wilmore, Ky.)

**ROBERTS, C. PRESTON.**  
(713 College Ave., Des Moines, Ia.)

**ROOD, PERRY.**  
(Middleport, Ohio.)  
Columbus, Ohio, Aug. 28-Sept. 1.  
Boone, Iowa, Sept. 29-Oct. 27.  
Onley, Ill., Oct. 29-Nov. 10.

**ROOD, DWIGHT A.**  
(Vermontville, Mich.)

**RUSSELL, MAE.**  
(Morrilton, Ark.)

**ST. CLAIR, FRED.**  
Bessemer, Ala., July 28-Sept. 1.

**SANFORD, E. L.**  
(202 Engman Ave., Lexington, Ky.)

**SHAW, BLISH R. AND MARY.**  
(1261 Nurdyke Ave., Indianapolis, Ind.)

**SHANK, MR. AND MRS. R. A.**  
(191 No. Ogden Ave., Columbus, Ohio.)

**SHARROW, C. E. AND NEVA B.**  
(1322 W. Monroe St., Decatur, Ind.)

**SHELHAMER, E. E.**  
(5419 Bushnell Way, Los Angeles, Calif.)  
Huntington, W. Va., Sept. 1-15.

**SHELHAMER, MRS. JULIA A.**  
(5419 Bushnell Way, Los Angeles, Calif.)  
Huntington, W. Va., Sept. 1-15.

**SMITH, BUDDY JEFF.**  
(135 Henderson, Hot Springs, Ark.)

**SPARKS, BURL.**  
(Song Evangelist)  
(Mannington, W. Va.)

**SPELL, C. K.**  
(Kirbyville, Tex.)

**SURBROOK, W. L. AND WIFE.**  
(Kingswood, Ky.)  
Hopkins, Mich., Aug. 23-Sept. 1.  
Kingswood, Ky., Sept. 1-8.

**SWEETEN, HOWARD W.**  
(Ashlev, Ill.)  
Richland, N. Y., Aug. 21-Sept. 2.

**THE LAMP EVANGELISTIC PARTY.**  
Springtown, Ill., Sept. 8-22.



**TEETS, ODA B.**  
(Aurora, W. Va.)

**THOMAS, W. E.**  
Franklin, Ky., August 27-Sept. 11.  
Tompkinsville, Ky., Sept. 13-27.

**THORNTON, R. A. AND WIFE.**  
(Hattiesburg, Miss.)

**UTHE, W. F.**  
(Singing and Preaching Evangelist)  
(416 S. Broadway, Watertown, S. D.)

**VANDERSALL, W. A.**  
(Findlay, O.)

**VANDALL, N. B.**  
(303 Brittan Rd., Akron, Ohio)  
(Song Evangelist)

**VAYHINGER, M.**  
(Upland, Indiana)  
Rushville, Ind., Sept. 17-23.  
Titusville, Pa., Sept. 24-Oct. 13.  
Salisbury Center, N. Y., Oct. 20-Nov. 10.  
Scioto, N. Y., Nov. 24-Dec. 15.

**WELSH, H. W.**  
(Olivet Ill.)

**WELLS, KENNETH AND EUNICE.**  
(Taylor University, Ind.)  
Bethany, Okla., Aug. 23-Sept. 1.  
Newton, Kan., Sept. 5-15.

**WHITE, MR. AND MRS. PAUL.**  
(Singing Evangelists and Musicians)  
(Box 204, Highland Park, Ill.)

**WHITCOMB, A. L.**  
(221 Euclid Ave., Long Beach, Cal.)  
Normal, Ill., Aug. 23-Sept. 1.  
Greenville, Tenn., Sept. 5-15.

**WILDER, W. RAYMOND.**  
(Song Evangelist)  
(Wilmore, Ky.)

**WILSON, D. E.**  
(557 State St., Binghamton, N. Y.)  
Charleston, Ill., Aug. 23-Sept. 1.  
Athens, Pa., Sept. 2-15.  
Napoleon, Ohio, Sept. 18-29.  
Allentown, Pa., Oct. 3-13.  
Marion, O., Oct. 13-Dec. 1.  
Anderson, Ind., Dec. 5-22.

**WILCOX, PEARL E.**  
(Song Evangelist)  
(Stockport, Ohio)

**WILLIAMS, L. E.**  
(Wilmore, Ky.)  
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Winchester, Ky., Sept. 2-8.

**WILLIAMS, FRED G.**  
(11916 Beulah Ave., N. E., Cleveland, O.)

**WIREMAN, C. L.**  
(717 Scott Blvd., Covington, Ky.)  
Alexandria, Ky., Aug. 20-Sept. 2.  
Winchester, Ky., Sept. 4-7.  
Open dates, Sept. 8-21.

**WISEMAN, P.**  
(910 Bank St., Ottawa, Canada)  
Delanco, N. J., Aug. 24-Sept. 2.

**WOOD, E. E.**  
(728 John Street, Jackson, Mich.)

## Camp Meeting Calendar

**FLORIDA.**  
Orlando, Fla., Feb. 27-March 9, 1930.  
Workers: Rev. H. C. Morrison, D.D., and Rev. Joseph H. Smith. Prof. Kenneth Wells and wife will have charge of the music. Address Rev. E. C. Wills, Box 1944, Orlando, Florida.

**ILLINOIS.**  
Springfield, Ill., August 29-Sept. 9.  
Workers: Rev. W. R. Cain and Rev. C. E. Toney and wife. Prof. B. D. Sutton and wife, song leaders. Frank Doerner, Norris City, Ill., Sec.

Normal, Ill., Aug. 23-Sept. 1. Workers: Rev. A. L. Whitcomb, Rev. C. B. Fugett, Miss C. E. Cooley, children's worker. E. C. Milby, song leader. President, Mrs. Della B. Stretch. Address Mrs. Bertha C. Ashbrook, Sec., 461 West Allen St., Springfield, Ill.

**INDIANA.**  
Oakland City, Ind., August 23-Sept. 2.  
Workers: Rev. Mathis, Earl Dulaney. Song evangelists, Rev. Schell and wife. Write Mrs. Maud Teager, 619 East Broadway, Princeton, Ind.

**KANSAS.**  
Rice, Kan., August 21-Sept. 1. Workers: Rev. and Mrs. O. H. Callis, assisted by other talent and local help. Address E. L. Henderson, Sec., Rice, Kan.

**KENTUCKY.**  
Carthage Ky., August 30-Sept. 18. Workers: Rev. Mattie Wines, Rev. J. E. and Ada Redmon, Rev. Horace A. Booker. Write J. R. Moore, Pres., California, Ky.

Lawson, Ky., August 23-Sept. 1. Workers: Revs. W. C. McIntire, C. R. Vincent. Music in charge of Mt. Carmel workers; pianist, John McIntire. Miss Mary Vandiver, Sec., Lawson, Breathitt Co., Ky.

**MASSACHUSETTS.**  
North Reading, Mass., August 31-Sept. 2. The workers are to be from among the young preachers and singers of the District. For information write Rev. L. B. Byron Dist. Pres. Livermore Falls Maine.

**MICHIGAN.**  
Bellaire, Mich., August 21-Sept. 1. Revs. Zike, Myers and party will have charge. For information write Rev. A. W. Baker, Secretary, Bellaire, Mich.

Gaines, Mich., August 23-Sept. 1. Workers: Rev. Paul Rees, Dr. H. C. Morrison, (provided he is able) Rev. Ira B. Miller, Rev. Clara G. Ford, Dr. C. W. Butler, Mrs. Grace B. Henkens and others. Write to Mrs. Grace Millard, Sec., 614 W. Mich. Ave., East Lansing, Mich.

Hopkins, Mich., Aug. 22-Sept. 1. Workers: Rev. T. M. Anderson, Rev. W. L. Sarbrook, Mrs. Julia Shelhamer in charge of children and young people. Mr. and Mrs. A. H. Johnston, in charge of music. Miss Lillian Scott, pianist. Write Dr. L.

E. Heasley, Secretary, Grand Rapids, Mich.

**NEW JERSEY.**  
Erma, N. J., Sept. 6-15. Workers: Rev. J. C. Mathis, Rev. G. Howard Rowe and wife. Write Earl Woolson, Cape May, R. D., N. J.

Local Preacher's Holiness Camp Meeting, Delanco, N. J., August 23-Sept. 2. Workers: Rev. Ray W. Johnson, Peter Wiseman, Special singers. Male Quartette. Orchestra.

**NEW YORK.**  
Richland, N. Y., August 19-Sept. 3. Workers: F. W. Suffield, F. E. Arthur, H. W. Sweeten, Tillie Albright, Mrs. F. W. Suffield, leader in song; S. G. Haskins, pianist; Ida E. Biss, children's meeting. Address Rev. G. N. Buell, Sec., Sandy Creek, N. Y.

**OHIO.**  
Circleville, Ohio, August 23-Sept. 1. Workers: Dr. John Owen, Rev. Lawrence Reed, Rev. Charles Slater, E. A. Keaton, Sec., 481 N. High St., Chillicothe, Ohio.

**OKLAHOMA.**  
Enid, Okla., August 23-Sept. 1. Workers: Rollo D. Wise, evangelist, Arthur Calhoun, song leader. John E. McGraw, Sec.

Blackwell, Okla., Aug. 22-Sept. 2. Workers: Rev. C. H. Babcock, Rev. T. C. Henderson, and Rev. Floyd Nixon, song leader. Write to Mrs. L. Wright, 307 E. College, Blackwell, Okla.

Thomas, Okla., Sept. 19-29. Workers: Rev. C. M. Dunaway, evangelist, Mr. and Mrs. Ben Sutton, song leaders. Address Miss Anna Kraybill, Sec.

**TENNESSEE.**  
Louisville, Tenn., September 1-15. Workers: C. M. Dunaway, H. A. Forester, Mrs. H. A. Forester, song leader and soloist. Miss Flora Alfred, pianist. Mrs. Walter Fouché, Secretary.

Greenville, Tenn., Sept. 5-15. Workers: Rev. A. L. Whitcomb, Miss Alma L. Budman and Miss Pearl Wilcox, song leaders. Write Mrs. Flora Willis, Sec., Greenville, Tenn.

**VIRGINIA.**  
Locust Grove, Va., August 22-Sept. 1. Workers: Rev. W. C. Diggs, Rev. H. A. Frederick, For information write Mrs. Lillie R. Bowles, Sec., Locust Grove, Va.

Spotsylvania, Va., August 18-Sept. 1. Workers: Rev. R. G. Flexon, Rev. W. L. King, Rev. G. B. King, Rev. E. B. Larkin, Rev. W. J. McLaughlin, Rev. J. W. Heckman, Miss Winnie Thompson, Violinist, Rev. E. C. Hoey, Pianist. Mrs. W. L. King, Mrs. G. B. King, Merton Steelman, Children's Meetings. Write Mrs. Bertie K. Andrews, Sec., Spotsylvania, Va.

## JUST A DREAM.

Perhaps because I heard a sermon in my early youth regarding a mountain of sin and the efficacy of Jesus' blood to remove it; the association of one of the world's greatest electric signs, (Wrigleys in New York) perhaps I say, these memories may be responsible for the vivid dream of life's immortal journey that came to me. Perhaps these echoes of youthful days, these silent specters that troop through the halls of memory, weave into the fabric of our dreams these beautiful motion-picture illustrations to buoy us up and to encourage us on life's pilgrim way. Whatever the cause, or the object of the Master, he permits them to be thrown upon the screen of our memory, and blesses even in the dreaming of them.

I dreamed I was journeying toward a sunset over a level, wide extended plain; there were many with me, and I saw in the distance, life's sun-set, and beyond the horizon the domes of the Eternal City. There was nothing to impede my progress or obscure my vision, and I saw the white light of eternity play about the opalescent domes of the great cathedrals, tabernacles and temples, and I was overjoyed to know that I should reach the journeys end eventually and be with my Lord. That one day I should look upon his face and be satisfied; for I should see him as he is and be like him. Glory to God!

Suddenly there appeared millions of elfin-like figures, the duplicate of those I had seen from my hotel window in New York City on the great Wrigley Electric Sign. They were the three-cornered hats and possessed the strength of a Hercules. One little fellow grabbed up a great boulder from somewhere on the plain, the plain that before had appeared absolutely level, somewhere he obtained this mammoth boulder and dropped it in my pathway.

I looked, beheld upon its face was graven in cameo clearness the figure of the old half-dollar; the replica of one I had stolen when a lad of about 6 years of age. This half dollar that I lied about to my father, was roundly thrashed for stealing, and deeply humiliated when forced to return and apologize regarding it.

There it stood barring my way. Then millions of these little imps, like bees in a hive or ants in an ant-hill set to work and brought my sins in the form of these huge rocks, on each of which was written a particular offense; lies, profanity, jealousies, envyings, covetousness etc. etc. and builded against the first one cast in the way. Up, up, up, grew the structure, many times higher than the Woolworth building in New York; these imps swarming up its sides with additional material until it reached the clouds.

From out the cloud there appeared an arm, bared to the elbow; in the hand there was the nail-pierced wound; from this wound there oozed a drop of blood. The hand was extended out over the mountain of my sins—a single drop of blood fell from the wound upon it, and in the twinkling of an eye all had vanished, imps and all, and my vision was unobscured.

I saw the gates of the celestial city. Beyond the gates there arose the plains upon which marched victorious multitudes; armies marching and countering-marching on the hills of God. Contented flocks fed upon the plains; snow-white lambs gamboled on the green; great trees spread their grateful shade, and little rills laughed musically in the vales; yonder a majestic river flowed, a silver ribbon o'er the matchless splendor spread.

I heard great orchestras give their oratorios, angelic choirs of many voices sang their peons of praise, and above the great concourse of multiplied harmonies, I heard the single silvery notes of a mighty soprano ring out:

"Holy! Holy! Holy! Lord God Almighty!

Early in the morning our song shall rise to Thee!

Holy, Holy, Holy, Merciful and Mighty,  
God in Three Persons, Blessed Trinity."

Then I looked still upward and above the choirs and orchestras was the throne, and he who sat thereon was screened about, for no man can look on the face of God and live. From the throne there streamed aloft great shafts of light, radiating from the center of him who sat thereon.

Then to the right there stood him of the seamless robe. I saw the wounded hands, the riven side and pierced feet, the Crown of thorns was on his brow; and while I thought of them who placed it there in ignominy, he made intercession for MY sins, and lo, the thorn crown faded and in its stead there appeared a royal diadem, the radiant beauty of which no tongue can depict. HALLELUJAH! HALLELUJAH! GLORY TO GOD!

M. W. Biesecker.

## REQUEST FOR PRAYER.

W. A. Revis: "Please ask the prayers of your readers for a revival of the work of salvation in Mussoorie. There is great indifference on every side, both Christian and non-Christian. Just now we have a converted Mohammedan giving lectures and interviews. There are some inquiring

the way. There is a European population with very little vital religion. We have received a promise, Isaiah 54:2, 'Spare not, lengthen thy cords, and strengthen thy stakes.' And one soul has been sent in partial answer. Pray for us."

Mrs. R. McQ.: "Pray for the conversion of my son and his wife. My soul is greatly burdened for them."

Mrs. J. W. B.: "Pray for my brother who is seriously afflicted, that Jesus will heal him and make him a bright and shining light for him."

Please pray that Mrs. Roller, of Louisville, Ky., may be healed of heart dropsy.

Mrs. M. L. T.: "Please to pray for my boy who is about to take a trip that we feel would be his ruin. May the Lord guide his way."

Mrs. E. M. L.: "Will all the readers of The Herald please pray for my entire family at Wicklow, Manitoba, that they may be saved and sanctified and ready for the soon coming of our Lord."

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JOHN PAUL,  
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Dear HERALD readers, what we do must be done quickly. The special subscription period is rapidly slipping away, souls are passing into eternity, many of them lost, and it behooves us to get desperately in earnest to offer the Bread of Life to as many as will receive it.

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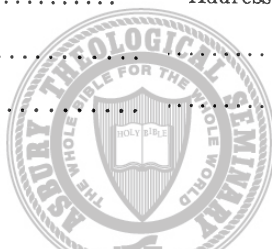
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# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.  
Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, Aug. 28, 1929.  
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## COMPLAINT OR PRAISE!

By The Editor.

**T**O have fellowship with the Father, to enjoy communion with the blessed Trinity, we shall have to so regulate our lives that we will be pleasing to God.

Is God pleased with our whining and complaints? Are we constantly grumbling because of our lot? Are we half mad at something or somebody, we hardly know who or what, because we do not have more and finer clothing? Are we pouting because our table is not laden with more luxuries? Are we envious of those about us because they have more money, and more of the pleasures of the world, than we have? Why are we complaining at our lot?

Do we object to work? Do we feel that we ought to be the pet of the Lord, that he ought to make some sort of arrangement that we may be idle? Do we want to eat our bread in the sweat of the brow of some one else? What's the matter with us, that we pour out a stream of complaints, that we are always finding fault with our occupation, with our surroundings? It may be that our largest difficulty is inside of us. It may be that we need a new heart. Perhaps if our hearts were right we would have real happiness in the battle of life, however strenuous it might be.

Why not be happy? Cut out your grumbling and pour out a stream of praise and thanksgiving instead of complaint and fault-finding. Why not thank God that you are not in hell, in the penitentiary, in a hospital, in the poor-house. Untold thousands of our fellowbeings are in all of the above mentioned places and you are still out, up, and going, able to earn your bread. Let's wipe the scowl off our faces and drive the complaints out of our mouths, and cheer up and, in the language of the old brethren in the country churches, in their long prayers, say, "Lord, we thank thee that it is as well with us as it is," and mean it and keep it up.

What husband would be pleased if his wife was always complaining about her unfortunate marriage, and contrasting her poor circumstances with that of her wealthy sisters? What wife would be pleased if, at every meal, her husband was telling of the superior cooking of his mother, and scowling at the dishes she had labored with great care to provide for him? What father would be pleased if his children were always murmuring because he did not give them a more stately residence in which to live, a finer car in which to ride, a larger variety of food and clothing, and all the while contrasting their condition with that of their more wealthy neighbors? Is God pleased when we murmur and complain as if he had been unkind to us, and indifferent to our state in life?

Let it be remembered that many of the disadvantages that we suffer, and the hardships that have come to us, are entirely of our own making. We refused to listen to ad-

vice. We refused to study and grew up ignorant. We laughed at those who cautioned us about late hours, improper eating, and various dissipation, and we became unhealthy; we idled our time away, wasted our inheritance, and became poor. We followed the will-o'-the-wisp and landed in the dismal swamp, and then instead of penitently retracing our steps, and mending, as far as possible, the breaks we made, we grumbled, complained, blamed our friends who loved and warned us, complained against a compassionate God whose laws we violated, and whose mercies we rejected.

Come, now, my beloveds, let us put away complaining and grumbling and fault-finding at once and forever. Let us look on the bright side of life. Let us thank God for the untold mercies he showers upon us, the protection he has given us when we knew nothing of it, the chastenings he has dealt to us in compassionate mercy, to correct, caution, and save us from calamities that would have come to us, but for his preventing mercy. Let's do away with complaints and give ourselves to praise. Let's meditate a bit and think of the things we have escaped, and the countless mercies that have come to us, give God thanks and go forth rejoicing, instead of fault-finding and complaint.

### Four Neglected Doctrines.

**W**E have written of the New Birth, Sanctification, and the Future Punishment of the Wicked, we now call attention to the Second Coming of our Lord. It certainly is a rare thing that a Methodist congregation hears a sermon on the Second Coming of Christ. We will not suggest that this teaching is necessary in order to salvation, and yet sermons on the Second Coming of Christ have a powerful awakening effect.

I have preached on this subject many times in revivals, followed with great altar services. I remember on two occasions at great camp meetings preaching on the Second Coming of Christ and closing with an earnest exhortation, when the altars were packed with weeping people, and not less than fifty persons were either converted, reclaimed or sanctified.

You fix the mind of your audience on the fact that Christ will come back to this world, that he will appear in his glory in the heavens with saints and angels and the necessity of being prepared to receive him with joy, urging upon the people the importance of regeneration and cleansing from all sin in order that they may rejoice at his appearing, and you may be sure that those who are in their sins are likely to become quite uncomfortable.

Our Lord Jesus plainly and repeatedly taught that he would come again. The two men in white raiment who appeared to the

disciples when our Lord ascended into glory, assured them that in like manner he would come again. The writers of the New Testament were faithful to call attention to this fact and present the subject in a way to arouse interest, awaken conviction and urge the necessity of preparation for that great event.

It would seem that the teaching of our Lord and the writings of the inspired apostles would call the attention of all Christians to this subject and give it a prominent place in the ministry of all men claiming a call to preach the gospel.

That our Lord Jesus Christ will appear in the heavens, in clouds of glory attended by mighty angels and hosts of redeemed souls, so that the inhabitants of this globe shall behold him, is one of the most tremendous revelations contained in Holy Writ. It will be one of the greatest events in the history of God's dealings with mankind. Nothing is more plainly taught in the New Testament Scriptures than this glorious coming of our Lord. Strange that we hear so little, almost no preaching on the subject. Passing strange that there should be such bitter prejudice against this Bible teaching and against the preaching of this glorious appearing. We believe it would be a means of grace to preachers and people, everywhere, if the ministers of all of our evangelical churches should prepare and preach on Sabbath mornings, plain, scriptural sermons on the Second Coming of Christ.

With many people the Lord Jesus is only a historic Christ. He lived, taught, was crucified, and died, nearly two thousand years ago. They will admit, perhaps, that he arose from the dead and went away to heaven. With a large percent of church members heaven is a long way off, and Jesus becomes almost a myth. Preaching on the Second Coming makes the Lord Jesus a living Person, a reality, the most tremendous Person in the universe, his coming an outstanding fact in the future history of our world. It awakens interest, it produces conviction. People search the Scriptures in order to find out their contents on the subject. They discuss the matter with each other; it produces serious reflection in the mind of the sinner, and joy in the heart of those who love him and long for his appearing.

What can be more encouraging to the true soldier of the cross fighting against ten thousand foes of righteousness. What can be more stimulating to the faith of the humble, oppressed Christian than the fact that my Lord will appear. He will reveal himself, and his opposers and foes will be compelled to acknowledge his person in the glory of his power. What can stimulate the joy and courage of hard-pressed souls set upon by Satan with all of his wiles, temptations and falsehoods, than the joyful fact that the Lord Jesus will appear, and that Satan shall be cast out of the world, and out of the confusion there will come order, out of the war there shall come peace, out of the doubts and

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY



# A PAGE OF THOUGHTS AND INCIDENTS.

Rev. G. W. Ridout, D.D., Corresponding Editor.



## 1. Looks as though the East is fast becoming a storm center.

"The East" says Mr. C. F. Andrews, "is now becoming the storm center of the world. Mahatma Gandhi and Rabindranath Tagore have urged me to come and tell the West. If the unrest and bitterness become greater, and the misunderstanding on both sides becomes critical, what can be the end but a greater world conflagration than happened fifteen years ago? The East is the danger-spot today. Unquestionably every single day a great excitement of humanity is growing." The East, says Dr. Pantou, God is reserving (Rev. 16:12) as a thunderbolt for the West.

## 2. What power there is in Intercessionary Christians!

A writer says: "I know personally of five people in different parts of the world who are called insistently to prayer for revival between 3 and 4 a. m., every day." Doubt cannot live five minutes in the wind of the Breath of God. At David Morgan's funeral in 1883, T. C. Edwards said:—"I remember the service he held at Bala. I was at the time in the College, studying great things, but without ever realizing them as living truths in my experience. I knew Butler's proofs of a future existence and Paley's 'Evidences' of Christianity. I felt their force as arguments, I could not rebut them, but I was in a state of doubt as to the whole. But two simple Gardiganshire men came to Bala, preaching Jesus Christ simply, modestly, with neither much learning nor eloquence, but with something more than both. Eternity was in the service; heaven filled the place. The chapel was filled with God. The place was dreadful; no one required Butler's proofs or Paley's evidences. The change I felt was evidence enough to me of the divine contents of Christianity."

## 3. A Remarkable Conversion!

An exchange tells the story:

"At the close of last century a Korean scholar and aristocrat, Yi Sang-jai, was cast into prison for two years by his autocratic king, for utterances derogatory to Eastern rule. On the outbreak of the Russo-Japanese War, arrested on an unnamed charge, he was again imprisoned. 'In my distress, unconsciously,' he says, 'I lifted up the corner of the coarse reed-mat that covered my prison floor, when, lo, what should I see beneath it but a little book with red cover and a Chinese inscription. I looked at it and it said, 'The Gospel According to St. John.' Had I found the elixir of life I could not have been more overjoyed. Here was a book, and I could read, and such a book. I read it through that day. Yes, read it through, twenty-one chapters, and like a breath of life it was to me. The next day I read it again, and as I read I prayed that God would open my eyes. 'Would you believe it,' said he, 'as I read it and continued reading Jesus rose before me, divine, the Great Saviour. I had been wholly wrong in my estimate of him. He was God indeed. After I had read it through about thirty times, one morning word came that I was free. 'Free?' asked I of the officer. 'Why was I arrested in the first place, and why am I let go now?' 'I don't know,' said he, 'but you are free.' So I returned home and on my way I asked myself, 'Who locked me up in prison?' My soul answered, 'God.' Why did He lock me up? That I might have a vision of Jesus, the Divine One. Who put the little book under the mat? The Holy Ghost, the Comforter. Thank God for all his goodness."

"Thus Yi Sang-jai, Greatheart of Korea, came forth out of his prison experience to be for twenty-five years apostle and teacher to his own ancient people. We who knew him bowed before him and counted him our

superior in all things great and good. His smile, the sound of his voice, the light of his eye, gave a charm of life, indescribable. On March 30, 1927, he passed away. A great national funeral, the first ever held, drew hundreds of thousands of people in its train."

## 4. A Preacher's Wonderful Healing.

Rev. William P. Nicholson held many powerful meetings in America before going to Ireland and Australia. He broke down under the strain. He tells this remarkable story in the Alliance Weekly:

"I had to cancel all work in Australia and New Zealand because I found for the first time in fifty years that I had a heart. They put me to bed for three weeks, but it ended with my being three months in bed. Then I was told there was little or no change for the better, and that it would take a year or more to get it right if ever it would be right. I discontinued everything and made for our home in California. The specialist here told me my heart was in a bad condition and that I might never be able to preach again; and that if ever I did, I should never be able to go into it the way I evidently had been going. I had almost come to the conclusion the Lord was finished with me and that I was on the shelf.

"A Presbyterian minister here in Los Angeles asked me to preach for him. I was like the Irishman who could resist anything but temptation, so I preached for him and felt no ill effects for a time. About the Thursday following I thought I should cave in, my heart was so pained, and the exhaustion was terrible. I went to the doctor, told him what I had done. He scolded me and told me to rest, saying that was the only thing that would help me. I left his office that day in great weakness and pain and thought I should never get home. I was just down and out. Just as I stood at the corner of Sixth and Hope Streets, the Lord touched me, and in a moment the heart was healed. It felt just like a load of lead falling off my heart, and life rushed through me like a torrent. Hallelujah! I stood there dumbfounded and could not believe it was true. I started to walk; my feet felt as if they had a grip of the ground, as we say in Ulster. I did not say a word about it to anyone. I was scared in case it might be only some freak of the heart, and I did not want to make a mockery of the Lord and his power to heal.

"I went down to the specialist two weeks later, and he told me that the adhesions at the case of the heart (some five of them) had been torn off, and that was what I felt when I thought a load of lead fell from my heart. The heart then was able to pump without hindrance, and that was why I felt the new life rushing through me.

"Even then I did not say a word to others, for I was so hard to convince. One morning on my knees I told the Lord if I were really healed, for him to give me a sign, namely, that he would open up work for me without my making a move."

God answered in a remarkable way and called him to a fine work in Toronto.

## 5. A Conversion and a Sad Warning to Girls.

Duncan McNeill, a former English actor, tells the following thrilling story:

"The fascination of the footlights found me an easy victim, for the earliest aspiration of my boyhood was to be an actor. Many of my nearest relatives were 'on the boards,' and at the most impressionable time of my life I lived in a stage-struck atmosphere. I made my debut on the stage at a very early age, as a variety artiste and dramatic vocalist. I also acquired some repute as an exponent of what was then a very popular item on the music-hall stage—clog and step dancing. The songs I sang were my own com-

position, both words and music, and for many years I was well known as a song writer to the music-hall profession.

"My conversion to Christ was brought about, I believe, through the instrumentality of a godly aunt, who prayed for me for years, and never once seemed to doubt that God would save me. How I remember her prayers, her tears, and her pleadings! How often I ignored and refused them. Just to please her, as I thought, I consented one day to accompany her to church.

"Never shall I forget the service I attended in the little Methodist Church. Even to this day I remember the feeling of ennui that possessed me as I sat through the service. I was, truth to tell, bored to the verge of tears! Then the unexpected happened. A young lady in the choir stood up to sing a solo. It was just the bait for me. I was always the lover of a good song well sung. And so she sang:—

"There were ninety and nine that safely lay

In the shelter of the fold,

But one was out on the hills away,

Far off from the gates of gold—

Away on the mountains wild and bare,  
Away from the tender Shepherd's care."

"It was not the words of the hymn that impressed me first, but the singer's voice. It was sweet, rich, and appealing, and I began to appraise her value as a professional singer on the stage. Then I paid heed to the words she sang, and my heart was strangely melted.

"But none of the ransom'd ever knew,

How deep were the waters cross'd;

Nor how dark was the night that the Lord pass'd through

Ere He found His sheep that was lost;

Out in the desert He heard its cry—

Sick, and helpless, and ready to die."

"I do not think I ever attended a church service again from that day till the day of my conversion. I began to drink heavily to forget the prickings of conscience and the striving of God's Holy Spirit. Then, one night, in a city concert hall, as I passed to my dressing-room I saw some fellow artists, all well known to me save one, a young lady. Yet her face was familiar. I tried to recall her name, but I was baffled. Before my turn to go on the stage arrived, I suddenly remembered where I had seen the face. She was the girl I heard singing in the little Methodist Church choir. She had entered the profession as a ballad vocalist. My heart smote me, and I felt sad. Why did she not stay in the church choir? She was better and safer there. This was not a life for her. But conscience said, 'If it is not good for her, it is not good for you.' She made shipwreck of her life, and died broken-hearted, early in life, and later on, when God saved me, I joined the little Methodist Church where I heard her sing first, and filled the place in the choir that poor little I—G—vacated.

"It was in the month of August, 1896, in the city of Glasgow, after listening to an earnest Gospel address by the Rev. James Lyall, that I gave my heart and life to Jesus. At once I bore witness to all my old companions. For more than thirty years I have preached the Gospel in many parts of the world, to hundreds of thousands of people, and thousands have been blessed and saved. I have told this old, old story of Jesus and his love to the sailors on the battle-ships and mine-sweepers, to the soldiers in the barrack room, the camp, and on the battlefield; to the merchantmen and the working men; to the wealthy aristocrats and the poorest of democrats; to the pure and the prostitute, the innocent and the guilty, the living and the dying; and always I have found it to be the panacea for all human sins, sorrows, and sufferings."



# MESSIAH'S TRIUMPH.

Rev. Wm. S. Bowden.

**G**OD has promised his Son, Jesus Christ, our Lord, world dominion. The occupant of David's throne upon Mount Zion has been promised the uttermost parts of the earth for his possession. The promise cannot fail, for it is Jehovah who has made the promise.

The first world ruler was Adam. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth" (Gen. 1:26.) This world-wide dominion was forfeited because of sin. What was true regarding the offer of world dominion to the first federal head of the race, Adam, is emphatically true of the second federal head, "the last Adam," our Lord Jesus Christ. "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet" (Psa. 8:6). But are we not told elsewhere in the Word that we see not all things as yet put under him? We'll come back to this point.

After the fall of man, the dream of world empire soon seized the brain of man. Ever since the attempt to build the Tower of Babel (Gen. 11), one ruler after another has sought to hold the sceptre of world dominion. History recognizes four universal empires—Babylon, Medo-Persia, Grecia and Rome. The sway of none of these has been quite absolute, yet it has been strong enough to place these nations in the category of universal empires.

We readily recognize that the aspiration for predominant world-power is no new ambition. Since the passing of Roman supremacy there have been a number of aspirants to world dominion. Alaric tried and failed. Charlemagne tried and failed. Napoleon's attempt at universal rule is written in the blood of eleven million of his fellow men. In more recent times Kaiser William of Germany made a losing attempt in the same direction. Ex-Ambassador James W. Gerard in a book published during the war gave this quotation from the writings of the Kaiser:

"From childhood I have been influenced by five men: Alexander the Great, Julius Caesar, Theodor II, Frederic the Great, and Napoleon. Each of these men dreamed a dream of world empire. They failed. I have dreamed a dream of German world empire, and my mailed fist shall succeed."

Several careful writers have stated that a number of years ago, the Kaiser, in a secret state document, designed for his counsellors, and court officials, used these words:

"In 1914 I shall be the Emperor of 250 million people, and in 1920 I shall be the Emperor of the world."

The prediction for 1914 came very near being true, but that for 1920 came a long ways from being realized. "Man proposes, but God disposes." At one time during the progress of the war I preached two carefully prepared sermons to give a negative answer to the question: Will Germany Win? One of the reasons presented at that time applies to any war lord who thinks he will wield universal sceptre. God has decreed otherwise. In the great metallic image seen by the king and interpreted by the prophet (Dan. 2), there is room for but four universal human empires. When God says *four*, man cannot make it five.

Man may be confident of success, but he cannot change the divine program. In harmony with the word of prophecy the kingdom of Babylon was succeeded by that of the Medes and Persians, and that by the kingdom of Greece, and that by the Roman empire. According to the divinely revealed program the fifth kingdom is to be the kingdom of the Messiah, represented by the stone in the prophecy.

The second Psalm contains a wonderful picture of the Messiah's triumph. Let us concentrate our thoughts upon this Psalm. It is often overlooked or wrongly interpreted. Rev. James Stalker has said that he doubts if there could be produced from either sacred or profane literature a more remarkable instance of the power of putting a great deal into a few words than this Psalm. He has also called attention to the fact that the Psalm is a great poem as well as a great Messianic prophecy, and that the theme is painted pictorially.

There is not one picture, but *four*. They are different, yet all closely connected, and at the end are brought together into dramatic unity. The artistic balance is perfectly kept, the same number of words being given to each picture. There is no hurry or overcrowding. Every picture is painted broadly and freely, and even with a great deal of elaboration, and yet the whole Psalm contains but twelve verses.

The Psalm is full of Christ. It opens abruptly. It contains three series of utterances by three different speakers. The first is the writer of the Psalm (vs. 1-6). The second is Messiah himself (vs. 7-9). The third is the Lord Jehovah (vs. 10-12). What the writer himself says constitutes the first two divisions of the Psalm. Let us briefly consider the four divisions in order.

## I. MESSIAH'S FOES (VS. 1-3).

The Psalm opens with an utterance of amazement. "Why do the nations rage, and the people imagine a vain thing?" The Psalmist then gives a vivid picture of the revolt against Messiah. This is the earth picture. The heaven picture will come later. In these first three verses we have a picture of the confederation of the nations and the consultation of the nations against Jehovah and his Christ. Rev. F. E. Marsh has said that nothing could be more dramatically expressed in defining a great combine of earth's authorities. Let us notice in particular what is here said of the nations.

1. *The nations rage in displeasure.* "The nations rage." Nothing has ever excited so much enmity as Christ and the Gospel. This hostility is violent, intense. The picture is that of the tossing of the waves of the sea. The margin of the revised version suggests this when we are told that the nations "tumultuously assemble." They are wild with anger. There is one perpetual restlessness, one ceaseless movement of discontent, the throbbing of rebellion that cannot be appeased, of a vain, bitter, and ceaseless revolt.

2. *The people imagine a vain thing.* They would run the world without regard to God and his Christ. It is folly to ignore God and his plan. It is useless for the potsherd to strive with his Maker. The heaving ocean does not accomplish anything worth while by its unrest; neither will the opposition to God bring about the desired results.

3. *The kings of the earth set themselves.* The hostility is organized. There is arrayed opposition. There is deliberate rejection of the Christ. Earthly kings and rulers determine to oppose the Lord's work. When the Lord Jesus Christ began to preach, the rulers not the common people, set themselves to defeat him.

4. *The rulers take counsel together.* We see the determination by which the revolt is characterized. They take counsel against the "Anointed." That means the Messiah, the Christ of the New Testament. Men who have taken counsel together in nothing else have taken counsel together against the Lord and against his anointed. Though hating each other they have cried in unison, "Crucify Christ." How literally were these words fulfilled when Herod and Pontius Pilate, and the rulers of the Jews combined together to put Jesus to death! Acts 4:25-27.

5. *Let us break their bands asunder.* The simile speaks of a rebellious animal endeavoring to be free. The requirements of the Gospel are considered fetters that bind. There is a strong desire to be free from the wise constraints which our Lord imposes. The spirit here indicated has been manifested throughout this whole dispensation. It was never more strongly marked than at the present time. There is a spirit of lawlessness abroad in the world which is well described by these words.

6. *And cast away their cords from us.* The constraints of the Gospel may seem irksome, but how foolish are people who think they can throw off their responsibility to Almighty God! God requires holiness of his people. Messiah's foes desire to cast off such strong cords as God has given for binding his people together and to him and his Anointed.

Take note of the extent of the revolt. Here are the words used, "Nations," "People," "Kings," "Rulers." This revolt has been running through the centuries, underlying human history, breaking out in fresh manifestations age after age. The six New Testament references to this Psalm indicate that it had a partial fulfillment at the first advent of Christ, but a more complete fulfillment is seen in history since that time and in the present opposition to the Christ. This is to continue until Christ at his second advent triumphs over his foes.

## II. JEHOVAH'S DERISION (VS. 4-6).

These verses give us the heaven picture, the divine tranquillity. Jehovah is calm amid the raging of his foes. God is undismayed and undisturbed. He patiently waits till the rage has spent itself in vain, like the fretting billows against the rock-bound coast.

1. *He that sitteth in the heavens shall laugh.* It is a striking metaphor. The Victor is in the heavens—watching the wicked plots, reading the evil thoughts, hearing the decisions of his enemies. As the Psalmist thinks of the Divine One observing all that is going on on earth he becomes very bold in his imagination and speaks of the laughter of God. Some one has said that it is a poet's phrase but a prophet's truth.

2. *The Lord shall have them in derision.* He despises the petty and futile hostility of men. He holds in contempt the puny efforts of man to oppose him. The derision of the Most High! What a figure to use! Over and over again God has turned into contempt the wrath of his enemies! He will do so on a larger scale at the judgment day!

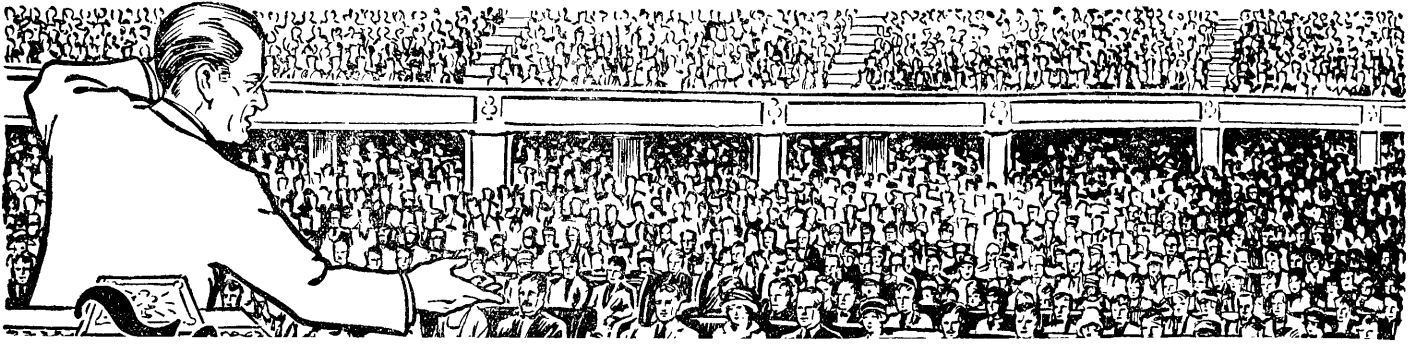
3. *Then shall he speak unto them in his wrath.* God has spoken so much in love that some people do not consider that it is possible for him to speak in wrath. But there is considerable said in the Bible about the wrath of God. One of the most striking pictures in the whole Bible is that of the Christ rejected saying to the mountains and rocks: "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6:16.

4. *Vex them in his sore displeasure.* The word "vex" is rendered "trouble" in the margin. The opposers of God's government bring this trouble upon themselves. They treasure up wrath against the day of wrath. The Lord is displeased with wickedness. Most of the time he withholds the bolts of judgment, but in several great judgments in the past he has clearly shown his attitude toward sin.

5. *Yet have I set my King upon my holy hill of Zion.* It is not a king, nor the king, but MY KING. The word "set" means to invest with authority and place in a position by appointment. The Son of God is the divinely appointed King; he is the divinely

(Continued on page 6)





## BELSHAZZAR'S FALL.

Evangelist P. P. Belew.

Text: "In that night was Belshazzar the king of the Chaldeans slain." (Dan. 5:30.)



ELSHAZZAR seems to have been a regent king. The legal head of the nation had been assassinated, and Nabonidus, the son-in-law of Nebuchadnezzar and stepfather of Belshazzar, had usurped the throne. He seems to have associated Belshazzar with him in his reign, probably to strengthen his own position.

Babylon, the capital city of the kingdom, was first built by Nimrod, the grandson of Ham, but reached its apex of fame, along with the other monuments of Babylonian greatness, during the reign of Nebuchadnezzar. It was then that the great temple of Nebo was reared as if to the very skies and the almost equally grand temple of Belus was extended and adorned. It was then that the vast reservoir was dugged one hundred and forty miles in circumference, one hundred and eighty feet deep, and equipped with floodgates and sluices. It was then that the banks of the Euphrates and the shores of the Persian Gulf were lined with quays and warehouses. It was then that the grand canal was digged from the city of Hit on the Euphrates four hundred miles through the alluvial plain to the very sea. It was then that Babylon herself was surrounded with a massive wall eighty-five feet thick, three hundred and thirty-five feet high, fifty-six miles in circumference, and containing more than five hundred million cubic feet of solid masonry.

Within that mighty enclosure stood the great metropolis of the Babylonians. Its very name signified the gate of God, though it should have been called the door to hell. In splendor, opulence, and power it far surpassed any other city of its day. Chief among her glories were the majestic hanging gardens. These were artificial hills reared by heaps of masonry to the height of seventy-five feet, arranged and overlaid with sufficient soil to nourish flowers, shrubbery, and even large trees. The hanging gardens together with the great walls constituted one of the Seven Wonders of the ancient world. Something of the magnificence of this great city may be seen from the scriptural allusions to it as "the lady of kingdoms," "the glory of kingdoms," "the beauty of the Chaldees' excellency," "the golden city," and "the praise of the whole earth."

But no other city erected by the pride and genius of man has suffered a more complete extinction. As a millstone thrown into the waters of the ocean vanishes from sight, so has Babylon disappeared from among the nations. A few mounds here and there which the passing centuries have covered with grass and bushes are all that is left of that once mighty metropolis.

The cause is not far to seek. No nation has furnished a more concrete demonstration of the fact that "sin is a reproach to any people." Babylon is said to have been the paradise of gluttony and lust. Their feasts were times of revel. Everything that would excite or appease appetite was demanded and wast-

ed in the most riotous abandonment. Tropical fruits were heaped on plates of silver. Intoxicating liquors were served in glasses of gold. Throngs of women surged before the great temple of Beltis to fulfill their religious (?) obligation to deliver up themselves to the first strangers that they met. The gods were said to rejoice and drink with the people and to partake of all the excesses of the festival. There is little wonder that God wiped from the earth this cesspool of vice and iniquity. Chief in the series of causes that called forth the judgment of Jehovah on the illfated city was the profligacy of the king.

1. Belshazzar was guilty of ignoring God. This feast was an annual event in Babylon; but it was invested with special significance on this occasion, because Babylon had hitherto withstood every assault of the Medes and Persians, who were then at its gate. Therefore the king and his royal household celebrated the victory by dissipating and praising "the gods of gold, and of silver, of brass, of iron, of wood, and of stone"; and, as Daniel reminded him, the God in whose hands his breath was had he not glorified. In every age it has been the wont of carnal men to ascribe praise for favors to something or someone other than God. In our own day of crass materialism men will cross land and sea to find a natural cause for every effect and will lay under contribution all their brain power to explain away the supernatural. And do not thousands make of Thanksgiving and Christmas days of dissipation and drunkenness instead of times for devotion and praise? Such is man's disregard for God.

2. Belshazzar was guilty of pride. He lifted himself "against the Lord of heaven." Over and again in the human race has it been demonstrated that "pride goeth before destruction and an haughty spirit before a fall." It was so in the case of Sennacherib. It was so in the case of Nebuchadnezzar. It was so in the case of Belshazzar. And it is so in all cases. Either man must cast down "every high thing that exalteth itself against the knowledge of God" or be himself brought low in the dust of humiliation. Alas for this arrogant, God-defying, Christ-rejecting, blood-despising age! Unless some force turns men from its agnostic and evolutionary philosophies to the God and faith of their fathers, the world will soon be amid the breakers of atheism and everlasting damnation!

3. Belshazzar was guilty of drunkenness. Before the thousand assembled at the great banquet he "drank wine." For ages past strong drink has been one of Satan's most faithful allies, and its ruined subjects are found from the palace of the king to the hut of the peasant. A man once set a pair of child's shoes on the counter of a saloon and said: "Give me a drink for these." The bartender pushed them back, saying: "Keep your baby's shoes; he will need them." "No," replied the man, "baby is dead"! How low has a poor wretch fallen that can pawn his dead child's shoes for liquor! But alcohol has sunk its thousands to such degrada-

tion. And equally guilty with these miserable creatures are those who lend their influence, either illegally or legally, to make possible the manufacture and sale of the abominable stuff.

4. Belshazzar was guilty of profanation. When Nezushadnezzar pillaged Jerusalem he had carried to Babylon the "golden and silver vessels . . . out of the temple which was in Jerusalem." The dissolute and drunken Belshazzar now called for those sacred vessels which had been used in the service of Jehovah only, and from them these royal libertines drank wine and praised the pagan deities.

This was the final stage in the drama of a life whose cup of iniquity was already to the brim. Mercy had fulfilled her mission. Justice could linger not and damnation refused to slumber. In the midst of this unspeakable carousal came forth fingers of a man's hand and wrote the doom of the king on the wall of his own palace before his very eyes. "The king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed and his knees smote one against another." He is not now the merry figure of a few moments ago. He no longer pours out libations to the gods or drinks to the health of his fellows. The supernatural has appeared, and the king's heart is solemnized by the token of his certain and swift destruction. His guilt is intensified by the facts that he has long rejected light and spurned opportunities. Did not both Isaiah and Jeremiah predict this event? Had not Daniel been in the king's court for years? Was not Jehovah's dealings with Nebuchadnezzar a matter of common knowledge to Belshazzar? Yes, but, like men in every age, he continued in sin till judgment broke over his own head.

In his sore distress he calls for the astrologers, the Chaldeans, the soothsayers, and promises that whoever will read the writing and make known the interpretation of it shall be clothed in scarlet, have a chain of gold about his neck, and be third ruler in the kingdom. Notwithstanding all this they could not qualify. Oh, stand back, ye workers of iniquity! God has reserved the honor of revealing his purpose to his own servant. Let Daniel be called. Crowned with the wisdom of years and filled with the Spirit of God, the prophet of Jehovah appears on the scene and makes known the interpretation.

1. The kingdom has run its course. "God hath numbered thy kingdom and hath finished it." "Thy kingdom is divided, and given to the Medes and Persians." What! Is Babylon in danger, Are not her massive walls impregnable and her gates strongly guarded by the bravest of the nation? Does she not have sufficient supplies to endure the siege for fifteen years? What cause is there for alarm? But wilt thou know, O vain man, that God still rules in the kingdom of man and appoints over it whomsoever he will. The time has come when the head of gold must give away to the breast and arms of silver, and Babylon with all her pride and glory must lick the dust. The enemy is with-



in the city even now. Alas! how many will learn too late that their refuge of presumption will not abide the judgment of the Almighty. Those who trust for safety in anything save the pavillion of God will have their illusive hopes forever swept away by the shafts of retribution.

2. The king's doom was imminent. "Thou art weighed in the balances, and art found wanting." Unrecognized by the mob he was slain by an unknown hand at his palace door. Thus from a place of sacrilege and worldly pleasure, from a palace of gilded sin, from a cesspool of royal filth and oriental vices he went to meet a justly offended God. His hard and impenitent heart had treasured up wrath against the day of wrath. The day of reckoning had come; and the justice of God, like the sudden release of a long pent up and mighty stream, burst from the bounty of his fury and swept down upon the king with irresistible force. Well did Isaiah say that hell from beneath was moved to meet him at his coming. There was reserved for him "the blackness of darkness forever."

## THE SAME JESUS.

Acts 1:11.

REV. W. H. REEVIS.



**W**HAT a sublime scene was the setting of these words! On a hill-top a short distance from Jerusalem were gathered about one hundred and twenty persons.

Our Lord Jesus had been giving his last instructions, and concluding, lifted up his hands in blessing upon them, and in this posture his form began to rise from the ground, and continued until a cloud hid him from them. And in his place, as they gazed, two heavenly messengers appeared and recalled them to the present, with these words: "Ye men of Galilee, why stand ye gazing into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven."

What must have been their meditations as they returned to Jerusalem? Let us too meditate for a while on the words uttered by the angels—"This same Jesus." What a strange being was this as the disciples recalled their associations with him! He had made claims which no man ever made. He had performed actions which no man had ever done. He had lived a perfect life before them. And what must also have impressed them was that with all this he had been a perfectly natural human being. He had even befriended the lowest of men and had shown himself a friendly person—their Friend. He had talked to them and others, eaten with them, lived with them, travelled with them and shared their lives. And now their Friend had gone.

And another thing they knew. He had brought them into an experience of God. He had been to them a Savior. As such, what emotions had been stirred in them and still lingered! Years ago I heard a veteran missionary tell an experience. He had come in contact with a new tribe, which had no conception of a true God, and no word in the language which would express the concept—Savior. They were resting around the camp fire after a strenuous day which had included an encounter with a lion. The brute had seized a young chief and would have carried him off but for the interference of the missionary who had beaten off the animal. This chief was chanting the praises of the 'Bwana' and in his eulogy he expressed the idea that his Master had saved him from the lion. At once the missionary cried out, what did the Master do? "Master saved." That was the word the missionary had sought for years. "Saved,"—Savior. He had found the word for Savior. Now he could tell them about a Savior. He tells of his joy in these words:

"I have been thirty times stricken with fever, three times attacked by lions, several times by rhinoceri, ambushed by natives, for fourteen months never saw a piece of bread, have eaten everything from ants to rhinoceri; but I would gladly go through the whole again for the joy of bringing that word 'Savior' to another tribe in Africa." To every one who realizes Jesus as Savior there must come something of this divine joy.

"That sweet comfort was mine,

When the favor divine,

I first found in the blood of the Lamb;

When my heart first believed,

What a joy I received,

What a heaven in Jesus' name."

Some such joy must have lingered in the hearts of the disciples at the words of the angels: "This same Jesus."

It might be profitable to consider what might have been the mental conceptions of the disciples as to who this Jesus might be, both at the time of this incident and later; for we cannot but think but that their thoughts of him grew more comprehensive and clear as the years passed. The disciples were not scholarly, that is to say, they were not products of the schools even of their own time. They were ordinary men—men such as might have served on a jury, had there been such an institution at that time. After all, it is not the scholar who gives the final verdict of what is true. Intense study is apt to warp the mind, making it incapable of seeing truth in its relation to other truth. Sooner or later all truth must pass the test of practicality and experience, and here the ordinary man has something to say.

The disciples had the Old Testament, substantially, as we have it today. They had Jesus Christ, the greatest Teacher of all time. If Mark Hopkins at one end of a log and a student on the other made a university, then we would say that three years of peripatetic schooling with Jesus Christ was a most proficient School of Theology. Such a school today would put a disciple in an effective relationship to the Kingdom of God, as many Theological Schools do not.

Let us see what the disciples had learned already. Nathaniel had learned early in his acquaintance with Jesus, that he was the Son of God, King of Israel. Peter learned: "Thou art the Christ, the Son of the Living God." Even doubting Thomas was finally convinced as he exclaimed: "My Lord and my God." As we open St. John's Gospel, written later, we read: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." He must have seen that the nowadays much abused Book of Genesis spoke of his Master: "In the beginning God created"; Elohim, a plural name of God; bara, a singular verb,—created. Here is place for a Triune God. Again in the first verse of that book is named God; in the second verse,—the Spirit of God; in the third verse God spake—the Word of God. The Word was God.

Whence had John with the author of Genesis these mighty truths? He had them not by science or philosophy, but by Revelation. Science and philosophy are but the handmaids of Revelation, and yet they sometimes try to become usurpers. So said Peter: "By the Word of God the heavens were of old. . . . But the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

A proper prudence would seem the better course in our approach to what these disciples had learned in their school. For them their Master was their Authority. He was "full of (grace and) truth." And yet some have developed a doctrine of *kenosis*,—self-emptying,—which instead of applying to the Word being made flesh, entangles him in the misunderstandings of his time, and makes his words subject to correction by so-styled

scholars of today. To us, Christ is our Teacher, our supreme Authority on all such matters. We believe with St. Paul: "In him dwelt all the fulness of the Godhead bodily." He was God in his totality. Do I understand him fully? Not much of a God can be contained in the confines of our small minds. But, thank God, though the heaven of heavens cannot contain him, he can take up his dwelling place in the human heart.

After this incident on the hill-top where the disciples were parted from their Lord, they returned to Jerusalem, and tarried there until Pentecost. There they received the mighty outpouring of the Holy Ghost. This, too, was a great enlightener for them as to 'this same Jesus', and what he was to be to them. In these days of the rainy season in Mussoorie we sometimes find the atmosphere heavy with clouds, or haze, or dust, obscuring the vision. But let the rains fall and then the clouds lift, and what vistas do we get:—the eternal snows sketched with a pencil of silver in the sunshine, against a background of azure blue; the bit of English landscape of green meadow and copse on the Dun; and far over the rocks and woods of the Sewaliks, the yellow and brown plains of Hindustan. So by the enlightening of the Spirit we see things we did not perceive before; it clears the vision. For "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him; but God hath revealed them unto us by his Spirit." Praise his holy Name!

But it is not merely an intellectual concept we receive. We do not find that the Bible ever appeals unduly to the mere intellectual. It directs itself to the heart and will. 'With the heart man believeth.' 'Repent and do the first works.' One great enlargement that came to the disciples on the day of Pentecost was a vision of extension of the scope of the Gospel. Said Peter then: "Let all the house of Israel know assuredly, that God hath made this same Jesus which ye have crucified both Lord and Christ." It was for all the house of Israel. When they had learned this, you remember that Peter was taught by a vision and coincidence and outpouring of the Spirit that this Gospel extended even to the Gentiles. They realized that there was for Jerusalem, Samaria, Galilee and the world a Universal Christ. The Methodists in America with a membership of 9,164,720 in 1928 added but 45,144 to their number, less than half of one per cent. Of course these are statistics only, but is there not something wrong? Have we lost the vision? Do we not again need to see 'this same Jesus'?

We might also mention the fact that their larger vision of Jesus did not require any long time for them to get adjusted. We sometimes hear that the reason for the retrenchment or slow advance in these days is because people are getting adjusted to new knowledge. It took the disciples not three hours to get adjusted to the light of Pentecost, and at once things began to happen. Men were converted, miracles were wrought, the Temple services began to feel the effect, and as they went to distant cities it was said of them: "These that have turned the world upside down are come hither also."

But we feel there was something more than this, and that accounts for all this. It was a new, fuller experience of God in the hearts of the disciples, that made all this difference. It was intensive before it was extensive. They had a very special, a very distinct change wrought in them. They had a connection with Jesus before this, but it didn't seem to hold them in times of crises. Peter failed, Judas betrayed, they all forsook and fled at the night of his trial. Even after his resurrection Peter said I go a-fishing, and the rest said, we go also. All that they knew of him did not keep them at their job. Shall we put it this way—that Jesus had been a figure on their landscape; now he

(Continued on page 9)



### MESSIAH'S TRIUMPH. (Continued from page 3)

anointed King. Despite the determined hatred and opposition of men upon earth, Jehovah's Anointed shall reign. The Bible pictures him with all the ensigns of royalty; sword, sceptre, escutcheon, crown, throne. He is now seated with the Father in his throne, but he will soon come to occupy his own throne and exercise righteous rule. The authority he has and the power he will possess are given to him by his Father (Matt. 28:18; John 3:5; 5:27; 13:3; 17:2, 24; Acts 17:31; Phil. 2:9). "My King." Think of the dignity of his person, the extent of his dominion, the greatness of his power, the blessedness of his sway.

#### III. MESSIAH'S MANIFESTO (VS. 7-9)

1. *I will declare the decree.* The scene is again changed. Christ speaks. He reveals what the Father has said to him. "Thou art my Son; this day have I begotten thee." Alexander Maclaren has said of these words: "The point of time referred to is not the beginning of personal existence, but of investiture with royalty." That investiture had its inception when our Lord arose from the dead; it will have its consummation in Messiah's reign. See Acts 13:30-37. "He was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1:4.

2. *Ask of Me.* What was Christ authorized to ask of the Father? "The heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Let us claim the heathen for Christ through prayer before he comes as judge. The uttermost parts of the earth belong to Christ by right of inheritance, creation and redemption. Let us persuade as many as possible to accept their redemption rights in Christ.

3. *Thou shalt break them with a rod of iron.* The rod of iron shall put down all opposition. Christ is not to find a converted world when he comes. Christ comes in judgment as well as in mercy. There is construction as well as reconstruction. Dr. Maclaren puts it thus: "Destruction has still to be done, and its most terrible energy is to be displayed in the future, when all opposition is to be withered into nothingness by the brightness of his presence." Three times in the book of Revelation it is said that he shall "rule all nations with a rod of iron" (Rev. 2:27; 12:5; 19:15). Let us now submit to his rule of love.

"Thou shalt dash them in pieces like a potter's vessel." This is the repetition of the same truth under another figure. The potter's vessel is easily broken. Those who oppose God are likened unto the potter's vessel. "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60:12). The Canaanites, the Egyptians, the Babylonians, the Persians, the Greeks, the Romans would not serve God, and they have perished. Ere long all earthly kingdoms shall give way to the heavenly kingdom.

No decree of the divine government can be frustrated. People may fail to recognize the claims of Jesus Christ, but Jehovah's great purpose of making Jesus Christ King of the world is unchanged and unchangeable. Whether the world will have him or not Christ is to be the King of the world. Those who will not acknowledge his Lordship must perish. Loyal hearts shall rejoice in his glorious reign. All world kingdoms are to give way to the sovereignty of Christ at his coming. See Dan. 2:44; 7:13, 14; Matt. 13:40-43; Rev. 11:15.

#### IV. JEHOVAH'S COUNSELS (VS. 10-12)

1. *Be wise—Be instructed.* Jehovah entreats thus through the Psalmist-prophet. There is here a divine call to teachableness. "Do stop and consider. Learn the folly of opposition to God before it is too late." Oh, that kings and judges and people more generally would consider this call to wisdom.

Now is the accepted time. Now is the day of salvation.

2. *Serve the Lord with fear, and rejoice with trembling.* This is a call to do his bidding, to be governed by his laws while it is called today. We ought to rejoice that God has given us a being and filled our lives with blessings. We need to fear lest we ignore God and slight the precious opportunities of life which he has given us. If we are in tune with the infinite we'll render joyful service unto our God, but we need to fear lest we get out of tune with God and favor the revolt.

3. *Kiss the Son.* This is a call to reconciliation, to submission. Do him homage. During this war against Jehovah and his Anointed, fight on the winning side, that is on the side of Christ. All opposition shall cease when God blots out the incorrigible rebels. "Be wise. Kiss the Son." This call is backed by a most weighty reason: "Lest he be angry, and ye perish from the way, when his wrath is kindled but a little." "Blessed are all they that put their trust in him." Heed the appeal of infinite tenderness which closes this wonderful Psalm. Realize the blessedness of those who fight for, not against, God. The blessedness that is ours now is a foretaste of the eternal blessedness that is to be.

Man's little day of opposition will soon close. Blessed be God, the Redeemer—King comes! He comes to reign!

"Let all that love Him hasten

The coming glorious day,

By earnest consecration,

To walk the narrow way.

By gathering in the lost ones,

For whom our Lord did die,

For the crowning day is coming by and by."

### Prayer and the Word of God.

DAVID FANT, JR.

"Behold a sower went forth to sow, and when he had sowed, some seeds . . . fell into good ground." (Matt. 13:3-8).

How constantly in the Scriptures do we counter such words as "field," "seed," "sower," "reaper," "seed-time," and "harvest-time." Employing such metaphors, the Lord Jesus Christ interprets a parable of nature in Matt. 13 by a parable of grace. The field is the world and the good seed is the word of God. Whether the word be spoken or written, it is the power of God unto salvation to every one that believeth; and in our work of evangelism the whole world is our field; every creature the object of effort and every book and tract a seed of God necessary for sowing of the world field and completion of the harvest.

Who can estimate the good that may be accomplished through the faithful sowing of even the smallest Spirit-blessed seed? In the realm of nature so rapid does the seed multiply in geometrical progression that a single grain of wheat multiplied through twenty successive crops might yield enough seed to plant every square foot in the solar system.

Richard Sibbs wrote a tract styled "The Bruised Reed." A tin peddler gave a copy of it to a bootblack by the name of Richard Baxter. Through it Baxter was saved, God enriched his life, and he wrote "A Call to the Unconverted." This came into the hands of Phillip Doddridge, who was saved and later led to write "The Rise and Progress of Religion in the Soul." This latter was read by William Wilberforce, and the great emancipator contributed his unusual gifts to the preparation of "A Practical View of Christianity." Leigh Richmond received this, his heart was likewise touched, he was converted and wrote a little book, "The Dairyman's Daughter," which has been translated into forty-seven languages and has probably been the means of winning hundreds of souls to the Lord Jesus Christ.

David Brainerd at the age of thirteen was brought under conviction by reading of Jane-way's "Token for Children." At the age of

twenty-one he was saved and went to Yale College, during which time he was brought under the influence of George Whitefield of England. Brainerd was expelled from Yale for saying that a certain professor at that institution "Had no more religion than a chair." (Modernism in our universities is possibly not as modern as we thought—in fact, it is just as modern as, and also as ancient as the devil), and also for being absent from a revival service without leave. Brainerd was sent as a missionary to the wild North American Indians by a society in Scotland. While preaching he kept a diary, which after his death was edited by Rev. Jonathan Edwards. A humble shoemaker, William Carey, read it and went to India; Henry Martyn read it and went to India and Persia; McCheyne read it and went to the Jews; Dr. Edward McKendree Bounds read it and went to his knees in intercessory prayer at 4 A. M. for fifty years, and left us his "Spiritual Life Books," the greatest devotional books of the century; M. W. Hodge read it, was influenced by Bounds, edited his "Spiritual Life Books" and now has issued the only American edition of the Life of Brainerd. "A good book is the precious life blood of a master spirit, embalmed and treasured for this world and that which is to come."

God can do wondrous things through a single, yielded life. Saul of Tarsus, with a vision of the crucified, died daily that he might live eternally in souls saved. As a result of that one life, churches were planted, throughout Asia Minor and founded at Philippi, which became the mother church of all Europe and America. He left fourteen epistles that are our heritage today for reading, study and preaching.

### Why Grieve.

CLYDE EDWIN TUCK.

Why should we for the sainted dead repine,  
Friends who no longer journey with us here?

Though here no more their happy faces shine,

We feel, at times, they may be very near.

They wait ahead, and are not lost, we know,  
Except to mortal sense—somehow, somewhere

They live and love again, while here below  
We glimpses catch of their celestial sphere.

For love can never change in influence,—  
It reaches out from Heaven to our earth,  
All suffering and care to recompense,  
For in that purer realm it had its birth.

For God is Love, and He is all in all;  
We live in spirit only and in Him;  
He who takes note of every sparrow's fall  
Will never let the light of love grow dim.

Love that rejoices in another's good,  
Like that our friends departed for us bore,  
And meekly all the darts of hate withstood,  
Can perish not, but lives for evermore.

It still enfolds us, and would light our way,  
Would act as anchor to our faith and hope;  
It bids us doubt not, but to watch and pray  
Until truth's dawn breaks on life's higher slope.

### Hungry for the Heart.

BY H. B. HARDY.

This volume contains inspiring chapters on The Hunger for God, Happiness, Knowledge, Social Life, Love and Immortality. The author deals with the different phases of heart hunger in a most helpful way and makes it very plain that real satisfaction for every hunger is found in Christ. Don't fail to get a copy and feed your soul on these rich truths. The book was published at \$1.00. We have a limited number of copies that we are closing out at 60c each, postpaid. Order a copy today. If more convenient, stamps will be acceptable. Pentecostal Publishing Co., Louisville, Ky.



# GLEANINGS FROM THE EVANGELISTIC FIELD

## THOMASVILLE, GEORGIA.

We have just closed what is perhaps the best meeting in the history of our church, with Rev. W. W. McCord, of Sale City, as evangelist. This meeting was sent to us in answer to prayer. We had been desperate in prayer but hardly knew what to ask for, but God knew what we needed and sent Bro. McCord to our rescue. The meeting ran a little less than three weeks, but during that time a number of professions were made. Seven adults came into the church, one of whom is a fine young man with the call of God upon him to preach the gospel. This did not seem to be an opportune time for a meeting but the writer is convinced that any time is God's time if people will meet the necessary conditions.

Rev. McCord is a strong preacher and is especially gifted in drawing crowds. While he was here we had the largest audience we have had in our new church. He preaches the gospel in its fullness without fear or favor. His scathing denunciation of sin makes some folks mad, but one thing they have to say is that he does it with a heart full of love for the sinner.

During the meeting several were anointed for healing. One woman came for more than a hundred miles to be healed. She had been broken up in a wreck; her hip was sore and one arm could not be lifted but a little above her waist. After she had been anointed and prayed for she no longer felt the soreness in her hip and could comb her hair with the stiffened arm. God always honors such faith. Her young son and his wife came with her and they both were beautifully saved. Another son who lives here, had previously said that he did not believe in sanctification, but during the meeting he went to the altar and got the experience. Later he told the writer that going after his mother to be healed stimulated his faith to believe that God could sanctify him. A number stated that by God's help they were quitting the use of tobacco, which holds so many in this Southland in bondage.

Bro. McCord certainly stands by the pastor and the church. He is unselfish almost to a fault. He looks after every other interest before his own. While here he secured a pounding for the pastor worth easily twenty-five dollars and raised all of the back salary. He put the church before the people as it had not been before. May the Lord bless him and keep him busy. The churches over the country would do well to secure the services of this man as evangelist.

D. W. Simpson, Pastor.

## LAKE ARTHUR, LOUISIANA.

We are rejoicing over the glorious soul-saving camp. He was there in mighty power to save. Altars were crowded. Souls were saved, reclaimed and his children filled with his Holy Spirit. The President stated publicly last Sunday that this was the best camp in ten years for Lake Arthur, La. There is a way to have a real soul saving revival. You would not start each and every camp or revival exactly alike?

The Evangelist should be a man of much earnest prayer. He ought to get his directions from God. Messages should be directed by him. I would never go into the Holy Temple without direct leadings as to the exact message for that hour. It is his work, he called me and he knows the needs of the people who will be there each time, hence he knows the exact message needed for each service.

This is a prayerless age, and I am so sorry preachers have not always lingered long and often in fasting and earnest prayer over the character and nature of the message. Pray until God plainly points out the very message for that hour. He knows the needs. I do not. I am human; he is divine, hence he must direct. I must say after years in the evangelistic field, he has never failed once. The other day a preacher said, "I can preach with ten minute's notice." I said, "You may preach, but what about the anointing? What about the fruits?" I tell you, we preachers must get back to our knees, back to fasting, back to God's leadership. I enjoy counsel. I like to conference with my brethren, but then go to my knees and wrestle with God in earnest prayer. God hears and answers today as in Daniel's time. Has the glorious gospel lost any of its saving power? Has it lost its teeth? Has it lost its charm? The same power that was manifested at Pentecost will come upon us when conditions are met. That most awful conviction will fall upon sinners, until they will run to an altar and cry out, "What must I do to be saved?" You don't have to go out and drag them to an altar when there has been faithful preparations. A prayerless preacher and church always will have fruitless services. Pay the real earnest price and watch the altars fill.

God is the same. He has not lost any of his power. He is the very same God and has the very same power which tumbled Paul. The trouble is on our side and to cover our failures to fast, pray, lose sleep, weeping, wrestling over lost souls. We say "things have changed." "You can't have real, old-fashioned revivals today. It is impossible." Preachers said at Lake Arthur camp, "My, the power!" Some fasted three days, some prayed three nights. We can't fail when we get his directions. Last winter a faithful pastor came across the State and had a long, honest heart chat with us and said, "What about my city church?" We went and my, what a real soul-saving revival! We are now slating for fall and winter.

God has always kept us filled full. Our hands find plenty to do. If you need us, write us.

Prof. Jim Reid, Ft. Worth, Texas, was the song leader. This was his fourth year and called back next year with this scribe. Reid is in a class by himself. Wideawake, has a catchy program for the young. They follow his sane, safe leadership in droves. He is a lovely character, tender, patient, kind, running over with sympathy. The young folks love and honor him. He is one among the very best I have had with the young and the young men follow him by the dozen. I like his type of work.

President Howell is on the job. He has a vision and is working hard and putting his money into this great camp. He has greater plans for this tremendous camp. The camp is thirty-two years old, but is growing fast. It has beautiful grounds, great shade trees, with that charming long flowing moss. The grand old Pentecostal Herald has many warm-hearted friends. Prof Reid looked well after its interests.

Wilmore Camp was delighted to have our beloved Dr. Henry Clay Morrison with us for two days. He is coming back to health. He can electrify camp meetings. He is tender, full of the Spirit. Praise God for giving this saint back his health.

Let us slate you for a real old-fashion, soul-saving revival right away. Write us Wilmore, Ky. If you want to know more about us, write our good friend Dr. Morrison. Never felt better. God is with us.

Will J. Harney.

## CROOKSVILLE, OHIO.

July 28, we closed a very gracious revival meeting at Oakfield, O., in one of the League's tents with Rev. Fred Alexander as evangelist and Rev. Fred Shiltz as song leader. I am safe in saying that from the first sermon on Thursday night, until the closing sermon Sunday evening, the Holy Ghost was present. The churches were greatly benefited. Bro. Alexander is a man after God's own heart, a searching preacher. His messages were owned of God, for he spent much time in prayer alone with God. We feel God sent him to us for this very meeting. I did not count heads, but the last week many were at the altars seeking forgiveness of sins, reclamation and sanctification.

The closing day was a great day in Zion. Rev. Fred Shiltz brought the message at 10:30 A. M. We were led close to God by this message which seemed to pave the way for the other two services. At 2:30 we reassembled in the tent after a rousing song service led by Rev. Shiltz. The pastor called Sam Pettit, an Asbury boy of last year, to lead in prayer; then the pastor spoke of God's leading in behalf of Miss Glenna Sheline whom the patrons of the tent meeting are going to support in Asbury next year.

Brother Alexander brought a very heart-searching missionary message the result of which some thirty or more souls bowed at the altar of prayer in reclamation, conversion, reclamation, and a number sanctified. At the evening service seven or eight hundred people came to hear the closing message; several were at the altar and all but one prayed through to victory. We feel this was the best meeting of our three years' experience with tent meetings on this work. Praise God for the work of the Methodist Evangelical League and Asbury College and Revs. Alexander and Shiltz.

A fine offering was given the League for its work and the upkeep of the tents. Anyone wishing help in revival work in camp or church I can heartily recommend Rev. Fred Alexander as a safe and sane preacher, as fine a young man as Asbury ever turned out.

E. F. Steele.

Pastor M. E. Church, Moxahala, Ohio.

## CAMP MEETING AT MISENHEIMER, N. C.

This is the birth-place of Rev. Robert L. Selle; where he was converted fifty years ago this August, and where he began his life's ministry. He has repeatedly held revivals in the old camp ground, and was engaged to hold one this season, but his failing health prevented his making the trip this year from his home in Rogers, Arkansas.

His son, Rev. Robert Mallalieu Selle, pastor of Riverside Park Methodist Episcopal Church, Indianapolis, Ind., was chosen to take his father's place. The pastor of the local Methodist Episcopal Church at Misenheimer, Rev. Lowell C. Stevens, under date of August 5th, makes the following report to Brother Selle of the meeting, which he forwards to The Herald:

"For nine days and nights, July 26th to August 4th, the town of Misenheimer in Stanley county, has been at the crest of a mighty wave of old-time revival fire. The meetings in the large tent have come to a close, but it does not take a prophet to see that the revival is not ended. Various observers have in substance classified the meeting as 'a tremendous union effort to make Christ real in the hearts of a great number of people throughout this strategic center of Protestantism in the Piedmont section of the beautiful Southland.' From first to last it was a veritable storm center of earnest and sane gospel preaching, praying, shouting, singing and creative evangelism. The demonstrations of the Spirit's power were many and varied, yet there was little extravagance. What beautiful harmony and brotherly love prevailed! Many of the older people said that it reminded them of the old brush arbor meetings held

forty years ago. Family religion was stressed, also there was a very definite emphasis on entire sanctification, and clean, wholesome living.

"There was no selfish sectarianism. Members and pastors of the neighboring churches, Methodist Episcopal, Lutheran, Baptist, Pilgrim Holiness and M. E., South, co-operated in holding up the hands of the one who did the preaching—your beloved son. It was so easy to love that young man! Multitudes extended him the invitation to come back again next year, at the same time expressing their sincere regret that you were not able to be with us, and stating that they hope to see you again in these parts.

"The beauty of it all is that God has started such a general and powerful influence of brotherly love and genuine heart-felt religion here that it is certain to vibrate on and on, being continuously caught up by the various churches all over this section of the country and utilized in glorious, soul winning evangelism. I think they have found the proper wave length sent from the Celestial Station.

"Your brother in Christ,

"Lowell C. Stevens."

## REVIVAL AT CURRY CHURCH.

Our revival at Curry closed out on Sunday night, July 21st. Our presiding elder, W. S. Maxwell, was our helper. God's power was wonderfully manifest at many services and some visible results. Especially do I mention one young man who was brightly reclaimed, saying God had called him to preach the gospel which he expected to do. The people of God were led out to a richer experience and to a greater field of usefulness under the preaching of Bro. Maxwell, who especially at the day services went deep into the Scripture and plainly brought out wonderful truths that were real soul food. Surely the word of God has never been more ably handled and thoroughly explained than did Bro. Maxwell to us at Curry. We feel very sure that no church or camp could secure better help to teach or preach the gospel at day services than Bro. Maxwell. The revival has left our church in much better working order for which we give God the praise.

Our pastor, Rev. G. W. Hoffman, is a true and faithful leader and is doing splendid work on the Benson and Curry charge.

J. W. Brannock,

Layman and S. S. Supt.

## REPORT.

The second annual camp meeting of the Upper Peninsular Holiness Association of Iron Mountain, Michigan was held in the City Park. The tabernacle and the kitchen equipment were donated by the City of Iron Mountain, and nicely managed by the President of the Local Association, Rev. Wm. Combella, pastor of the M. E. Church.

This camp meeting was under the direction of the Michigan Association for the Promotion of Holiness and managed by Rev. L. M. Blakely, pastor of the Asbury M. E. Church, Detroit, Michigan. Rev. A. L. Spann, President of the Iowa Holiness Association, was the noble assistant, of the Rev. Blakely. Mrs. L. M. Blakely was in charge of the children's work, and Mrs. G. B. Heneks was the pianist, and had the directing of the music.

The first service was conducted by the Rev. J. Dutton of Marquette, Mich., and started on time, and from the beginning to the close of the camp God was there in saving and sanctifying power. Three meetings were held daily, and the young people's meetings were held at 3 P. M. each day. At every meeting the attendance and interest were fine and through the heat of the days the Cousin Jacks were there to pray all to victory who came to the Lord. And there was work for them at all the meetings excepting a few of the morning services which were Bible Readings.

God was in the City Park of Iron Mountain and hungry hearts felt his presence, and those with needs found his promises true, that he would supply their needs according to his riches in glory by Christ Jesus. The young people were there as many as fifty at a meeting and were faithfully dealt with by Mrs. L. M. Blakely; many of the children were saved and reclaimed.

Iron Mountain will long remember the searching sermons of Miss Spann and Rev. Blakely, their patience, faithful and thorough dealings with all who came to the altar. Conviction was deep, and in several cases the workers were called out at night to deal with people who could not find rest until they called upon the Lord, and in every case they were saved or sanctified.

The Upper Peninsular Holiness Association were happy to have such a meeting and were strengthened and encouraged to press the battle and spread scriptural holiness through that part of the state.

The election of officers of the local association was held during these meetings and the Rev. Wm. Combella was re-elected president, and the membership doubled. There were six states represented, and twelve different denominations present at the Sunday meeting. It was a great camp meeting for God and holiness.

E. B. Heneks.

## IF YOU WANT SOMETHING

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.



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### OUR CONTRIBUTORS

Rev. G. Whitefield Simonsen	Rev. E. E. Shelhamer
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Rev. Andrew Johnson, D.D.	Rev. Henry Ostrom
Rev. C. F. Wimberly, D.D.	Rev. C. M. Griffith
Rev. John F. Knapp	Rev. J. H. Smith
Rev. L. R. Akers, D.D.	Rev. C. W. Ruth
Rev. G. W. Ridout, D.D.	Rev. I. M. Hargett
Rev. P. F. Asher	

(Continued from page 1)

fears there shall come glorious realities, that God shall be glorified and peace shall reign among men.

Preacher, brother, do you wish to make Christ a glorious, living Person to the people? Do you wish to cheer and stir the hearts of oppressed Christian men and women? Do you wish to awaken sinners to their danger and the importance of making haste to repent and come to Christ for salvation? Then preach on the Second Coming of Jesus. Point out what he has said on the subject, what the apostles have written of the great glory of his coming, and of what is necessary in order to behold him with joy, and your people will listen with attention; they will go home thinking of what you said; they will talk about your sermon at the dinner table. They will get down their Bibles and read a bit in the afternoon; they will tarry longer upon their knees at their bedside at night, thinking serious thoughts and offering earnest prayer.

My dear brethren of the ministry, I have preached far and wide for fifty years; it has been a passion with me, a great joy, a healthful exercise, a blessed means of grace, the highest privilege possible to man, to be the messenger of the Lord. During these long nine months of sickness I have not complained, but I long to be restored that I might again enter into the great privilege and joy of preaching the gospel of Jesus Christ to my fellowbeings. I regret that my ministry has not been of a better order and more fruitful, and I trust it will not excite the prejudice of any of you that have health and strength to go up into the sacred desk, that I should urge you to preach on these vital subjects, to put your very soul at white heat, kindled by the fires of divine love, into urgent messages of great essential gospel truth. Do not allow yourselves to go to your pulpits with emptiness or uncertainty, or regret that the time has come for you to speak to the people, but go burdened with the truth; go with a holy eagerness to pour out the pent-up message of God in your hearts to needy people. Go with a holy courage that there is an invisible Person with you who will give vitality, who will make the words you proclaim the sword of the Spirit and the mighty power of God to bring the lost to Jesus. Go into the pulpit feeling that you are God's messenger, that your office is the highest, your duties the

most sacred, your services the most needed, and that the gospel which you proclaim cannot, and will not, return void. Oh, the high and holy honor of being a minister of the gospel of Jesus Christ! Oh, the unutterable joy of winning a lost soul to a mighty Savior, who loved sinners so well that he was willing to go upon the cross and die for them.

I am old, worn with sickness and suffering, and I will not complain whatever my gracious Lord does with me, but I am longing to get back into the pulpit and proclaim the gospel, which is the power of God unto salvation. Amen!

### A great work by an Asbury Professor.

Rev. G. W. Ridout, D.D., Professor of Evangelism in the Theological Seminary of Asbury College, has for some months been engaged in evangelistic meetings in China. He has been receiving hearty welcome, both from the missionaries of various denominations, and the native Christians. Those who have followed his evangelistic tours as reported in the columns of THE PENTECOSTAL HERALD have received much information with reference to evangelistic work in that great mission field. Dr. Ridout is accompanied by his wife; they are both doing labors abundant, and have been wonderfully used of the Lord, especially in bringing Christians into the gracious experience of perfect love.

Dr. Ridout is extending his labors into other fields. He will visit India and travel extensively there before returning to the United States. This evangelistic tour of Dr. Ridout and his wife and the marvelous success the Lord has given them, is one of the very gracious contributions Asbury College is making to true evangelism in the vast mission fields. We commend these dear people to our friends, everywhere, and ask for the earnest prayers of the Lord's people in their behalf. Faithfully,

H. C. MORRISON,  
Pres. Theological Seminary, Asbury College.

### Bishop Cannon under Fire.

For many years Bishop Cannon has been one of the most aggressive, tireless antagonists of the liquor traffic. He is one of those men that does not know what it is to cease incessant, aggressive work on any task in which he is engaged. We doubt if any one man had larger influence, and did more for the defeat of Al Smith in the last presidential election than Bishop Cannon. As might have been expected, this has arrayed against him the bitterest opposition of all the elements connected with the liquor traffic.

The liquor traffic rests upon two things: one is, an insatiate thirst for gold which cannot be gratified, but the more it gets the more rapacious it becomes. The other is, a thirst for strong drink which will drive men to any and every extreme for its gratification. The liquor habit, the cultivated and burning thirst for drink, is one of the most powerful, seductive and destructive appetites possible to a human being. The man who comes under this demon thirst will go to any extremes to get it. He will spend his money to the last copper. He will rob his wife of her clothing and his children of their shoes in the winter time. Driven on by this demon he becomes frantic and helpless of restraint.

The liquor traffic, the men who make and traffic in strong drink, are well acquainted with this fact and it is their business to take advantage of their fellowbeings, to entice them to the cultivation of this appetite, to lead them on so that they may become their complete masters, and take from them their money, their will power—their all, and leave their debauched bodies and ruined souls to drift into outer darkness. Enriched by these robberies they control politicians, dictate laws, and ride roughshod over everything that is good and pure and true for the wreck and ruin of humanity.

It is unthinkable that men of this kind would have anything but the bitterest hatred against a man of the character of Bishop Cannon. But they are wasting their time. He will continue to champion the cause of sobriety, righteousness and the peace and happiness of the homes of the people. He will continue to have a powerful influence for the upholding of prohibition, as we have it in our constitution, and the vigorous enforcement of the law against the liquor traffic.

One is appalled at the work of those daily papers of this country, with their wide circulation, read by millions of our people, that are completely under the influence of the liquor interests. There is no more dangerous foe to the peace, happiness and prosperity of our American people than the wet press of the nation which is using its influence to break down law, to encourage crime, and to demoralize the moral and civil life of our country. Our people, ministers and lay, of all churches ought to rally tremendously for the enforcement of law, and in opposition to all candidates for any office anywhere who are in sympathy with the liquor traffic.

H. C. MORRISON.

### "ABRAHAM BELIEVED GOD."

MRS. H. C. MORRISON.

ONLY three words! And it does not seem a hard thing to do—*believe God!* Yet is it not a fact that, with many of us, this is the weak point. To verify this fact we have only to look about us and see the poverty of soul, even among those who rank as "leading members" of the church.

To *believe God* is to be rich for time and eternity. God put down Abraham's faith on the account of his righteousness, and what is a greater commodity for time and eternity than rightness? To *believe God* is to have the weakness of humanity reinforced by the strength of Divinity. It is to lay hold upon the invisible, the intangible, the unreal, so to speak, and make them minister to our present necessities. Yes, it is to have access to all things necessary for our well being in this life and that which is to come, for hath not the Lord declared, "*All things are possible to him that believeth.*"

From such statements from the pen of inspiration, is it any wonder that, believing God, we are rich in two worlds—not necessarily rich in this world's goods, but rich in *faith*, the leverage which lifts one out of the realm of things earthly into the realm of things eternal.

What did it mean for Abraham to believe God? We have only to begin with him as he was called out of his own country into a land that he knew not, and to see how he met the tests of obedience, faith and consecration, then to see the glorious closing of a life that had walked so close to God that he was called "the friend of God." Abraham gave his all and received God's all. He laid down everything he counted dear at the feet of his Lord and took away with him the divine furnishing that enabled him to walk through this vale of tears a conqueror over sin and its consequences. What a wonderful passport was that of Abraham from earth to heaven, because he *believed God!*

There are depths to God's storehouse of supplies that we have never dreamed of; heights of privilege to which our faith has not ascended; lengths and breadths to the wideness of his mercy that would stagger us could we but get a glimpse of them. Paul calls these limitless resources "The unsearchable riches of Christ," or as Rendell Harris has translated it, "The unexplorable wealth of Christ."

The late J. H. Jowett relates an incident of Mr. Spurgeon when he was going to preach



on Joseph. He had drawn a picture of the colossal stores of corn in Egypt, every granary bursting with the abundance. There was a supply for seven years. And there, in the midst of his vivid conception, Spurgeon saw a little mouse in one corner of a granary, worrying itself to skin and bone in the fear that there wasn't enough to live on!

Dr. Jowett goes on to make the application, saying, "But I am afraid that believers in the Lord Jesus Christ, who have obtained access by faith into the granaries of grace, are often found worrying in the uncertainty as to whether the resources of grace are adequate to carry them through. 'Shall I be able to stand?' they ask themselves in fear. 'Can my sinful inclination be really conquered?' 'Shall I be perfect at last?' It is the fear of the mouse. Yes, there's corn enough in the granary! 'Where sin abounds grace doth much more abound'; and there is enough for all eternity. 'Having loved his own he loved them unto the end.' We shall never outlive a Savior's love! It is a world which will never give up its last secret; it is the 'unexplorable wealth of Christ.'"

Reader, let's resolve in our hearts that, come what may, be the clouds ever so lowering, be the hosts of Pharaoh behind and the Red Sea before us, we shall trust and not be afraid. Let us have the faith that laughs at impossibilities, and cries, It shall be done! Let us always remember what a rich heritage was Abraham's because he dared to believe God.

#### THIS SAME JESUS. (Continued from page 5)

filled their whole horizon. He had had an influence in their lives; now he was their controlling inspiration. They had trusted him to some extent; now they had lost confidence in themselves, and they trusted him fully. They loved him before; now they had been wooed and won; their love was made perfect. He was their friend and their Savior before; but now he was their abiding Guest. 'This same Jesus,' with whom they had associated for three years, and from whom they had parted on the hill of Olivet, had returned in the person of the Comforter, to abide with them for ever.

One of Wesley's preachers gives this testimony of his experience after his own baptism with the Holy Ghost: "My soul was filled with such faith as I never felt before. My love to Christ was like fire, and I had such views of him as my life, my portion, my all, as swallowed me up. And oh, how I longed to be with him! A change passed upon all the powers of my soul. I may say with humility, it was as though I was emptied of all evil and filled with heaven and God." The Rev. William Hunter had a fuller, deeper experience, but it was of the 'same Jesus.'

We cannot leave this scripture without an obvious teaching concerning another phase of 'this same Jesus.' It is too obvious, too plain to need comment. The angels told the disciples: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go." They knew he had gone; they knew how he had gone, for they had seen him go. They were thus made to understand very clearly by the heavenly visitors the manner in which he would return. We might use an argument which we heard from Mr. Sherwood Eddy, as he addressed a congregation of several thousand men in New York City one Sunday afternoon. He said: "Some of you men may not believe in the day of Judgment, but that will probably make more difference to you than to the day of judgment." We would not say that of the coming again of Christ. It may be that by our faith and loyalty we might hasten that coming. It would be sad if he came and found us faithless and unbelieving or that we had obstructed his plan.

"Are you happy?" said a visitor to a young girl in the hospital. "Yes," she said, "quite

happy." Pointing to the Bible on a table at her bedside, she said, "I have Christ in there." (Luke 24:27). Laying her hand upon her heart, she said, "And I have Christ here." (Eph. 3:17). And again pointing heavenwards where her faith, hopes and affections were all centered, she repeated, "And I have Christ up there." (Col. 3:4).

Another young woman lay ill, and we asked her, "Are you trusting in Jesus"? She was too ill to speak and she nodded her head to say, yes! By morning she had reached the land that is very far off, and yet so near; her waking eyes beheld the King in all his beauty,—this same Jesus, our Friend, our Savior, our baptizer with the Holy Ghost and our Teacher.

"He comes again; O Zion, ere thou meet him,  
Make known to every heart his saving  
grace;

Let none whom he hath ransomed fail to  
greet him,

Though thy neglect, unfit to see his face.

"Publish glad tidings;

Tidings of peace;

Tidings of Jesus,

Redemption and release."

#### NORMAL EDUCATION.

REV. HENRY T. SCHOLL, D. D.



OW we look at things depends largely upon whether we have our eyes opened; and when we reckon up the number of our eyes correctly they sum up six.

There is one pair each of physical, mental and spiritual eyes. Normal education is designed to open our eyes. In all normal education pupils from kindergarten up are taught to think, and to think correctly. Etymologically a man is one who thinks, and what he depends largely upon what he clearly and intelligently sees.

Education as the word itself indicates, is a method of drawing out; not, however, the mere drawing out of what has been previously put there. The normally educated boy or girl is not of like ilk with a squirt gun, into which something has been drawn, and then, for the most part, forced out. Neither you nor I are properly educating pupils by simply getting out of them, by a series of questions, what we have previously put in them, as so much information. Correct education is not the transformation of the pupil into a fixed record that, under proper adjustment, will reproduce the words of the instructor, or the identical language of the text book. A pupil may be able to pass regents year after year till the high school course is completed, and to pass with an average of 90%, which is low enough for any really ambitious scholar, and still come far short of a commendable education.

The man who has his physical eyes and his mental eyes workably opened, lives on a higher plane than the one who looks forth on things seen and temporal with physical eyes only. Withal, the enjoyment of each, whatsoever its degree, comes deplorably short of what is highest and most enduring. Men of superb intellectual attainments have passed out of this life with fleshly mind, and at enmity against God. "Though I understand all mysteries, and all knowledge, and have not love, I am nothing."

Athens could make her boast of the mighty orator, Demosthenes, of her far-famed philosophers, Socrates, Plato, and Aristotle; of her poets, Aeschylus, Sophocles and Euripides; and of her architect and sculptor, Phidias; but Athens, when visited by Paul, was "full of idols," and the rival philosophies of his day were the Stoic and the Epicurean. The first was pantheistic and prideful. The other gave lax rein to pleasure; and conceived of the gods as remote from men, and unconcerned with their words and works.

Intellectual culture is assuredly desirable and, if rightly exploited, may be widely serviceable; but the combination of a well developed brain, and an unregenerate heart is not likely to add aught of spiritual asset to a community. The liberally educated man who is not normally righteous becomes increasingly a menace to his community as his intellectual culture broadens and deepens. Knowledge is power, but the knowledge of the unregenerate is power used against Christ; for himself has said, "He that is not with me is against me."

It is reported that certain Greeks came to Philip with the expressed desire:—"Sir, we would see Jesus." Pupils in public schools, and in our church schools should be taught and encouraged to see, and to love Jesus; very Man and very God. It is a great pity when the conduct and the character of teacher does not help the pupil to a clearer vision of Jesus, and to a correct conception of spiritual values and spiritual assets. It is a great pity when instruction in our public schools is concentrated entirely, or even mainly on things of the earth, earthly.

To those who are open-eyed to the perception of real values in education, the highest rating is placed upon spiritual assets. Godliness only is "profitable unto all things, having promise of the life that now is, and of that which is to come." Only as our righteousness exceeds that of the scribes and Pharisees, are we graced to enter into the kingdom of heaven. (Matt. 5:20). Only as we are credibly rich in good works are we graced to lay hold upon the life which is life indeed. (1 Tim. 6:17, 18). To be truly happy, we must be really holy. "Without holiness no man shall see the Lord." (Heb. 12:14).

#### The New President of the Baptist Seminary.

We are glad to see that Dr. Sampey has been elected President of the Baptist Seminary in Louisville. We do not believe the official board of that great school could have found a safer and more efficient man in all the church than Rev. John Richard Sampey, D.D., LL.D.

Dr. Sampey is the son of a Baptist minister. He was converted when thirteen years of age in his native state of Alabama. He was superintendent of a Sunday school when sixteen years of age; soon afterward was licensed to preach. He was educated at Howard College. He graduated from the Baptist Seminary in Louisville and has been a teacher of Hebrew in that school nearly forty years. He is a man of profound scholarship, deep devotion and a most courteous, sweet-spirited Christian gentleman. We congratulate the Baptist Church on his selection, also the students who shall come under his influence, and we earnestly pray that the Holy Spirit will give him grace and guidance in this very important field of service. He is following in the footsteps of some of the greatest Christian men of our times, and we are believing that he will be able, with the blessing of the Lord, to prove himself worthy of the high position to which he has been elevated by his brethren.

H. C. MORRISON.

#### An Apology.

In the Asbury College issue of THE PENTECOSTAL HERALD this writer made the somewhat daring assertion that Asbury Theological Seminary was the only Seminary of the Wesleyan group, granting the B.D. degree, now holding to the Wesleyan tenets of faith. This statement was not designedly a challenge, but when written was believed to be a fact. Since then, Marion College of Marion, Indiana, has challenged the statement, with the information that she grants the B.D. degree, and that she is true to Wesleyanism.

We take pleasure in apologizing to Marion College.  
F. H. LARABEE, Dean.



## OUR BOYS AND GIRLS

Dear Aunt Bettie: I have just finished reading your articles on "Cigarettes," which were found in the July issue of *The Herald*. They were very interesting. It is alarming to note the number of young men and women who are using cigarettes to quiet their nerves, and to strengthen them in a time of distress. They have become so addicted to the habit that it is almost an impossible thing to stop using tobacco. If they could only realize how bad nicotine hurts their bodies, mind, and soul and could visualize a weak body, mind and soul as their own, surely they would abstain! I fear, Aunt Bettie, some of your little nieces and nephews are guilty.

I used camels, etc., when I first started to going to high school because other boys, who were much larger than I, used them; I thought it was very manly; however, I did this on the sly; i. e., without my teachers knowing it—a very cowardly act! I gave my life to Christ and have never "pulled" another cigarette. My physiology teacher told us that in 60 years not a single Harvard student addicted to tobacco and cigarettes had graduated at the head of his class. The president of one of our great business schools says that cigarettes cause shattered nerves, stunted growth, and physical and mental deterioration.

Doctors have told me that cigarettes have damaged my vocal organs and although I have been in the evangelistic work for six weeks straight, without any weakness noticed, apparently, from others, I can feel it. I have had a large group of boys to promise me to "swear off" forever; some do, while others do not. In one of the revival meetings 91 persons were converted or reclaimed. This did me much good, as I have only been in the work since school was out this past spring. Although I have finished high school I feel my need of a college education. I appreciated very much the work of Mr. Henry W. Bromley, "Value of a College Education to Those Preparing for the Ministry." I certainly do thank him, as it has created a desire for a college education.

I hope that you shall continue to stress the evils of tobacco, Aunt Bettie, for young men and women who adopt the cigarette habit later in life become addicted to other evil habits. If you will persuade young men to quit I know that you shall surely receive your reward. Here's the strangest part of it all: the greatest number of smokers are not found among the middle class, but among the very wealthy and the very poor. The wealthy have money to invest in safer indulgences, yet, do not; the poor have no money to spend at all for such things, still, they do!

Thanking you for your inspirational talks, and wishing you much success in your work accompanied by the blessings of God, I remain,

Edwin Hartz. Evangelist.  
Puxico, Mo.

Dear Aunt Bettie: Will you let an Arkansas girl join your circle? I have been reading the Boys and Girls' Page of *The Herald* several years. I am sixteen years old. I have blue eyes, chestnut brown hair and fair complexion. I am a freshman in Beebe High School. Hope Mr. W. B. is visiting and this is in print. I would like to receive letters from some of the cousins.

Marguerite Price.  
Box 55, Beebe, Ark.

Dear Aunt Bettie: Here I come again to have a short talk with you all. How are you all? Catherine Anders, I guess your middle name to be Mary. Arie B. Reeves, I guess your middle name to be Belle. Elizabeth M. Burnett, I guess your middle name to be Marie. If I am right, don't forget your promise. Who can guess my first name? It starts with M, and ends with Y. It has four letters in it. I see Ethel Miller has a few questions to answer and I am going to try to answer them. The kingdom of God is in Heaven. All of our wealth and

everything we have comes from the kingdom of God. Religion comes from the Bible and the Bible comes from religion. Cain was the first child. I hope Mr. W. B. is filling a date when my letter arrives.

Bernice Strickland.  
Millry, Ala.

Dear Aunt Bettie: This is our first letter to *The Herald*. We go to the Mission S. S. in Wilmore, Ky. All of our class is writing to *The Herald*. We are in the first and second grades at school. Our teacher reads *The Herald* to us. We hope to see this letter in print.

Clara Belle Brown,  
David A. Brown,  
Catherine Hall,  
Billy James,  
Clarence Locks,  
Clarice Locks,  
Tommy Locks,  
Lenore Hall,  
David Hall,  
Wayne Nankivel.  
Wilmore, Ky.

Dear Aunt Bettie: This is my first letter to *The Herald*. I go to the Methodist S. S. in Wilmore, Ky. I am in the first grade at school. I hope to see this letter in print.

Nova Rowena Hervey.  
Wilmore, Ky.

Dear Aunt Bettie: Will you let an Illinois girl join your happy band of boys and girls? This is my first letter, and I hope to see it in print. I will be thirteen March 29. I am in the seventh grade. I have blue eyes and brown hair. My father is the pastor of the M. E. Church. I have two brothers. I like to read and I also like music. I read page ten, and also enjoy the article, "The Crucifixion of John Henry Huston." I hope Mr. W. B. is out looking for fall when this letter arrives.

Helen Margaret Harper.  
St. Francisville, Ill.

Dear Aunt Bettie: Will you let a boy from Kentucky join your happy band of boys and girls? I am fourteen years of age, and I am in the eighth grade. I belong to the Methodist Church. I go to Sunday school almost every Sunday. I am a Christian and am walking with God every day.

Clyde Fannin.  
Fullerton, Ky.

Dear Aunt Bettie: I have come to ask for admittance to your happy band of boys and girls. I live in Kentucky on a farm of about fifty acres. I have black hair, dark eyes and dark complexion. I am five feet and three inches tall. I was converted in a revival that was held at Fullerton this winter; the evangelists were Miss Edna Mae Franklin and Mrs. Elizabeth Young. I am determined, by God's help, to go on as a soldier for our Master. I hope that Mr. W. B. is out fishing when this arrives. Will write to any boy or girl who cares to write. Will close, hoping to see this in print.

Minnie Fannin.  
Box 75, Fullerton, Ky.

Dear Aunt Bettie: I am just a little girl from North Dakota. I am eight years old. I have never written to you before. I just love to read the letters from the cousins. I love my Savior and I love Sunday school. My papa is superintendent of the Sunday school. Mama teaches the primary class. I hope I have not taken up too much space.

Bernice Elevera Carlson.  
Douglas, N. Dak.

Dear Aunt Bettie: Will you let a ten-year-old girl join your happy band of boys and girls? This is my first letter to *The Herald*. My father takes *The Herald* and I love to read the letters on page ten. I am glad to say I am trying to be a Christian. Today is the Lord's day and I am trying to do Christian things. I hope to see my letter on page ten. My father said he would like to see my letter on page ten, too. Tell your cousins

to write to me. Tell your cousins to try and guess my middle name; it begins with M and ends with E. If any one of them guess it tell them to write me. I am in the fifth grade and live in the country. I like my teacher; her name is Miss Martha Tahtinew. Well, I don't want to make this letter any longer.

Leola McInnis.  
Rt. 3, Box 100, Sault Ste. Marie, Mich.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to *The Herald* and I hope to see it in print. I suppose I had better describe myself. I am four feet, nine inches tall, have red hair, and blue eyes. I am thirteen years old. My birthday is October 4th. If your birthday is close to mine, please write to me. I would like to correspond with some one near my age. Catherine Anders, I guess your first name to be Mary. If I am right don't forget your promise. My father takes *The Herald* and I enjoy reading page ten. I will answer all letters received. Hope Mr. W. B. is building a fire when my letter arrives.

Clara Belle Sharp.  
Frost, W. Va.

Dear Aunt Bettie: I am just a lonely, blue-eyed girl of eighteen, tall and slender, with dark red hair and fair complexion, seeking new friends. So please won't you let me join your band of happy writers? I attend the R. H. School. I am just a little bit of an artist, a poet and an author. But writing is the goal I have set to study for. I have traveled some and hope to travel more in the future. I have many friends in Rockport all of whom I dearly love. But friends, my restless spirit grows weary with the same friends day after day and I long for friends from various states. Please won't some one catch a glimpse of my longing and write to me?

Imogene Hartley.  
Rockport, Ky.

Dear Aunt Bettie: May I join your happy band of girls and boys? I have never seen a letter from Iowa in *The Herald*. I like to read page ten. I am a Christian. I belong to the Presbyterian Church. I am eleven years old and am in the sixth grade. I go to the South School. My teacher's name is Miss Lula Christenson. I have dark brown hair, dark brown eyes, and dark complexion. My birthday is Nov. 17. Have I a twin? If I have I wish they would write to me. As this is my first letter I hope to see it in print. I hope Mr. W. B. is taking his sweetheart to the show when this letter arrives. If any one can guess my middle name I will write them a nice letter. It has five letters in it, and begins with M and ends with E.

Donna M. Wessman.  
516 Ontario St., Storm Lake, Ia.

Dear Aunt Bettie: I want to correspond with some boys and girls in your happy club, and I want you to publish the following letter in *The Pentecostal Herald* real soon. Boys and girls come on and write to a lonely girl. I can answer any letters you write me and will be delighted to do so. I am eighteen years old, have blonde curly hair, blue eyes and fair complexion. I am five feet, four inches tall. I am a junior in high school. I love all kinds of sports. I am going to take art, as I want to be an artist, but will tell you all about myself as soon as I get some letters. Every one that writes gets a picture of myself. Come on and guess my middle name and then sit down and write to me. My middle name begins with M and ends with E, and has three letters in it. Won't you answer to my call? A lonesome girl.

Virginia M. Tilford.  
Rockport, Ky.

Dear Aunt Bettie: Will you permit an Arkansas girl to join your happy band of boys and girls? We take the dear old *Pentecostal Herald*. I enjoy reading it best of all papers published. I am a member of the Methodist Church. I go to church and Sunday school every time I have an opportunity. I am very glad to know there are still some young folks that are Christians to lead the way in the Lord's work after the older Christian generation is gone to their reward. I believe it pays to be a Christian. My

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heart's desire is to live a true Christian life for Christ who purchased my pardon on Calvary's tree. I care nothing about going to dances, parties, movies or anything pertaining to evil. The Bible tells us to abstain from all appearance of evil. 1 Thess. 5:22. I believe there is evil in such things. The Bible also says no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Matt. 6:24. I don't believe anyone can be a true Christian and attend such evil things. But let us live for the Lord's second coming and I believe we will not regret it at the judgment day when we shall be chosen. The Bible is my favorite author of all books. I greatly enjoy reading God's word and learn more about what he would have me to do. I will be eighteen years old June 22. As this is my first letter I hope to see it in print. I close with love and best wishes to Aunt Bettie and all the cousins.

Era Green.

Rt. 5, Nashville, Ark.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I belong to the M. E. Church. South, and go to Sunday school and church every Sunday. I am fifteen years old and a freshman in high school. I have two sisters and one brother. My father takes *The Herald* and I enjoy reading page ten. Elizabeth Dunn, I guess your name to be Ida. If this is right don't forget your promise. I hope to see this letter in print.

Sue Ward Juett.

Rt. 3, Georgetown, Ky.

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Would you like to have for your very own a pretty little New Testament with colored illustrations bound in real leather with overlapping edges?

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**FALLEN ASLEEP****GOLDEN.**

The spirit of Mrs. Addie McDonald Golden, sixty-two years of age, faithful wife and mother, departed this life July 24, 1929, at Vaughan, Miss., forsaking the "earthly house of this tabernacle" to take up her abode in "a building of God, a house not made with hands, eternal in the heavens." She was born in Leake county, Miss., on Nov. 14, 1867, and was deprived of both parents when she was quite a young girl, after which she lived with relatives in Yaboo county, Miss.

Just before she was eighteen, she married, on Nov. 11, 1884, Henry Lafayette Golden, who was one year her senior. It was only a few months after this when she joined the Methodist Episcopal Church, South, at Fletcher's Chapel, in Yazoo county, Rev. E. T. Adams being the pastor of the church at that time. It was at a morning service during a revival when she joined, and her husband followed her into the church that night. Thus early was she influential in leading to Christ her husband, who later became a minister of the Methodist Protestant Church.

Nine children were born to this union, they being the following: A. H. Golden, Vaughan, Miss.; Ernest Golden, deceased; Mrs. M. L. Brister, Vaughan, Miss.; J. Claude Golden, Vaughan, Miss.; Mrs. Maude E. Knott, Vaughan, Miss.; E. L. Golden, deceased; J. P. Golden, Marie, Ark.; M. C. Golden, Frenchman Bayou, Ark.; and Mrs. Mattie Mae Mason, Benton, Miss.

As a wife and mother she was faithful to her duties, and her life proved a blessing to many. She was a loving companion to her husband and cheerfully entered into the opportunities and sacrifices of his ministry. She made her home in Mississippi and Arkansas while her husband was proclaiming the unsearchable riches of God in Mississippi, Arkansas, Tennessee, Alabama and Missouri. She was ready to go with him or ready to stay at home with the children, as opportunity or necessity dictated.

She liked to read devotional and religious books and papers, and took great interest in their contents. She continually read *The Pentecostal Herald*, *The Herald of Holiness*, and *The Christian Witness*. Her husband, who survives her, testifies to the fact that as long as she was able she read a passage of Scripture every day to her edification.

She loved life and wanted to live, resisting disease one hundred and five days in her last illness before the end finally came. She suffered much, but did not murmur nor complain, always saying, "Let the Lord's will be done." When she died she was a member, together with her husband, of the Harmonia Methodist Protestant Church, near Sallis, Attala county, Miss. She was buried from Fletcher's Chapel, the church of her first love, at noon on Thursday, July 25, 1929, with Revs. H. S. Westbrook and Geo. H. Jones, of the M. E. Church, South, officiating. The church building was filled with relatives and friends who regret the passing of this good woman.

Who can estimate the influence of a Christian mother?

"Her children rise up and call her blessed;

Her husband also, and he praiseth her. Favor is deceitful, and beauty is vain; But a woman that feareth the Lord, she shall be praised."

Prov. 31:28-30.  
H. L. Golden.

**THE KING'S HIGHWAY.**

There's a rare old road where kind words are sown,  
Where hate and selfishness are all unknown,

For love and sweet content lines all the way,  
Not for fixed or set days, is God's highway

But a walk for you, and for me, each day.  
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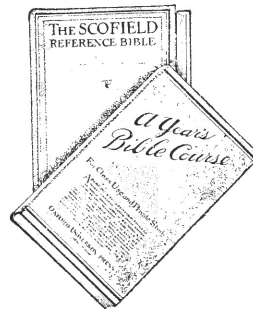
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Please to pray for an unsaved sick man, that he may be saved and healed of his sickness.

A reader asks prayer for her community that they may have a revival of religion, and for her that her health may improve.

A wife requests prayer for her husband that he may be delivered from the tobacco habit.

A young man just entering the ministry asks prayers of The Herald family that he may be blessed in his work.

A husband asks prayer for his wife who has had a nervous breakdown, that she may be healed.

**WANTED!**

The name and address of one or more young preachers to whom we can send The Pentecostal Herald. If in sending these to us you want the privilege of paying for them, you may do so on our 50c proposition. Or, if you have some money to invest and haven't the names, we shall be glad to supply them.

Of some friend or loved one who needs salvation, then invest 50c in the interest of their soul and send them The Herald until January, 1930.

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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson X.—September 8, 1929.

Subject.—Nehemiah Rebuilding the wall of Jerusalem. Nehemiah 4:6; Nehemiah 4:15-21.

Golden Text.—The people had a mind to work. Neh. 4:6.

Time.—B. C. 446.

Places.—Babylon and Jerusalem.

Introduction.—Few great things are done in a day. It required decades to make an ocean liner. The first automobile was a mere toy, compared with the splendid machines now covering the entire globe. The first air ship could barely rise from the earth; now they fly as eagles. It was a long step from the old-fashioned reap-hook to a modern combination mowing machine that cuts, thrashes and sacks the wheat from forty acres in a day.

All things move after this fashion. The Jews could not rehabilitate Jerusalem all at once. It was almost a hundred years after the fall of Belshazzar (B. C. 538) that Nehemiah made his way to the old city to repair the walls. Zerubbabel had returned with a company of exiled Jews shortly after the fall of Babylon; and under his leadership the temple had been rebuilt between B. C. 536 and B. C. 516. Ezra, the ready scribe, had led back another company about B. C. 458, and had set himself to teach his people the laws and judgments of Jehovah. Twelve years later (B. C. 446) Nehemiah returned for the purpose of repairing the wall of the city.

Nehemiah says that he received news of the utter ruin of Jerusalem from Hanani in the twentieth year of king Artaxerxes, Hanani having just returned to Babylonia after visiting the sacred city. Nehemiah's prayer for his people and their city is pathetic. I suppose he had never seen Jerusalem; but he had heard much about it through the traditions of his people. Now his heart breaks because the city of his ancestors is in ruins. He cries to the God of his fathers, and is heard. He must see the king about it; but it would be at the risk of his life, for he was sad, and it was dangerous for the king's cup-bearer to enter the royal presence with a sad countenance. But Nehemiah was determined, and decided to make the effort. Jehovah was with him; and although the king asked the cause of his sadness, he made bold to declare the whole truth, and won the day. God always blesses beyond our expectation. In Nehemiah's case he so moved on the heart of the heathen ruler that he granted him liberty to go, and ordered his sub-rulers to give him full protection in his undertaking.

Nehemiah was a man of great wealth. Having good business capacity, he had taken advantage of his opportunities in Shushan, and had accumulated a fortune. But he was not a stingy money lover. During the twelve years of his stay in Jerusalem while he was personally supervising the repairs that were being made, he fed one hundred and fifty at his own table, besides entertaining many distinguished visitors to the city.

Comments on the Lesson.

It will be needful to read the preceding verses of the chapter, in order to get a clear understanding of the work. Note the wrath and opposition of Sanballat and Tobiah the

Ammorite. But in all their sarcastic raillery they overlooked the fact that the hand of Jehovah was with Nehemiah and his builders. To put it after Mr. Lincoln's style, they were on God's side.

6. All the wall was joined together.—Some parts of the old wall were still standing. In such places it was necessary only to repair, and to unite the parts until the wall was completed around the entire city. Unto the half thereof.—The words are somewhat ambiguous, but perhaps mean that the wall was erected only half its previous height. The people had a mind to work.—The Golden Text. Things always succeed when God's people have a mind to work. Dilly-dallying never accomplishes very much of anything.

15. When our enemies heard that it was known to us.—Sanballat and his fellows had formed a secret plot to pounce upon the Jews unawares, and to murder them, in order to stop the work on the wall. Jealousy will do anything to gain its ends. But Jehovah was with his people; and the work went on in spite of their enemies.

16. The half of my servants.—This must have been a special band that belonged to Nehemiah personally. Half of them held the implements of war while the other half worked on the wall. If you can do no better, fight the devil with one hand, and work for God with the other. The rulers were behind all the house of Judah.—The leading men were encouraging and assisting the workmen all along the wall.

17. This is simply a sort of comment on the preceding verses. He that sounded the trumpet was by me.—Nehemiah kept this man at his side, so that in case their enemies came against them, he could sound an alarm, and call the people from work to battle.

19. The work is great and large.—The workmen were scattered all along the wall around the entire city; and caution was needed.

20. Resort ye thither unto us.—Nehemiah kept his eye on the enemy lurking about the hills. If a rush was made, he would have the trumpeter so sound his trumpet as to tell the people at what point on the wall they were needed.

21. From the rising of the morning till the stars appeared.—A pretty long work day; but they were working by the job—not by the day. They meant business. God was with them. The work was finished on time.

## NOTICE!

After September 1st, the home address of Mr. and Mrs. R. A. Shank will be Pasadena College, Pasadena, Calif.

The Rev. Percy F. Asher has drawn our attention to the fact that he has been incorrectly listed among our contributors as Rev. P. F. Asher, D.D., and much embarrassment has been caused him thereby. We have gladly adjusted the matter at Mr. Asher's request.

Rev. Thomas C. Henderson, of Oberlin, Ohio, will conduct an interde-

nominal holiness meeting in Grandfield, Okla., Sept. 4-16, in the city auditorium. We trust that many who read this announcement will avail themselves of the gracious opportunity of hearing this man of God, and of helping to promote the gospel of full salvation. Everything possible will be done for the comfort of those who attend. A large crowd is expected.

Lesley Jurey.

## THE "DOUBLE CURE."

Will O. Scott.

Legend and fable afford a wonderful means of insight into the minds and hearts of men and women.

Out of the mysterious depths of the subconscious mind some strange and fascinating figures, symbols of things hidden in mental dungeons and brought to light by the power of imagination.

From the far East comes the wonderful story of "Sindbad the Sailor and his Seven Voyages"; the best known of his thrilling adventures being his encounter with "The Old Man of the Sea."

On the banks of a river, Sindbad saw a little old man who seemed to be very weak and feeble who begged Sindbad to carry him on his back across the stream. Thinking him to be a proper subject for help, Sindbad complied with his request. But upon reaching the opposite bank the lazy beggar, leach-like, refused to release his hold and dismount.

Sindbad was immediately filled with surprise and terror when he realized the awful plight in which he found himself placed. Night and day, in sunshine and showers, he was forced to carry the villainous old reprobate, who gripped him so tightly as almost to strangle him.

Driven almost insane by his horrible burden, Sindbad staggered about, hither and thither at the direction of the old man, until, at length, by means of a clever ruse he succeeded in casting him off and, with a large stone, put an end to his life.

There are men and women, I dare say, whom you pass daily on the street or with whom you mingle in a social or business relation, who, in one form or another, are ridden by an "Old Man of the Sea," carrying burdens of debt, disappointment, disease and mental hallucinations firmly seated on their shoulders who, unless they find some desperate means to dislodge, must stagger on under the crushing weight until they fall headlong into dishonored graves.

I, too, have a story to relate, coming to us from a most reliable source and antedates the anonymous "Arabian Nights' Entertainment," from which the foregoing is taken.

If I am not badly mistaken, the figure of the "Old Man of the Sea," like most all the striking bits of literature thrown off from the pens of many brilliant writers, all adown the centuries, was borrowed from Holy Writ. Who that has followed Dr. H. C. Morrison in his word-painting, descriptive of "Dr. Jeckyl and Mr. Hyde" has failed to see the "two works of grace," especially recognizing the silent and insidious workings of the carnal mind throughout?

Stevenson, author of the above named story, may have written wiser than he knew but fancy that he never dreamed, during his short earthly life, that his two heroes would find their most appropriate impersonation

among the ranks of the Holiness Movement.

Even Mr. Tennyson brought out the hidden meaning in his well-known couplet—

"O for a man to arise in me,  
That the man that is may cease to be!"

Go with me, if you will, to the inspired Word and 'listen in' while St. Paul gives his version of this important theme:

"I find then a law, that, when I would do good, evil is present with me.

"For I delight in the law of God after the inward man.

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

"O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:21-24.

"That ye put off concerning the former conversation the old man which is corrupt according to the deceitful lusts.

"And that ye put on the new man, which after God is created in righteousness and true holiness." Gal. 4:22-24.

The "modernist" has no specific for the infection of carnality injected into the human race by the "old man of sin."

Neither does he propose any way to dislodge this hateful, hereditary vampire that has fastened upon the vitals and is sucking the lifeblood from every vein, with a strangle-hold upon every son and daughter of Adam's race, while he rides rough-shod down through the ages, making all who are in this sin-ridden state of nature feel the cruel effect of spur, whip, saddle and bridle.

Thank God, there is answer to Jeremiah the "weeping prophet," "Is there balm in Gilead?" Jer. 8:22.

John, "the beloved disciple," assures us—"If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1 John 1:9.

Notice what Augustus Toplady, the Calvinist, pronounced in opposition to Methodism and its founder, says in that celebrated hymn Christianity will not let die—"Rock of Ages:"

"Let the water and the blood,  
From thy wounded side which flowed,  
Be of sin the double cure,  
Save from wrath and make me pure."

## HOPE, IDAHO.

In the Herald of the 17th, under the head, "An old-fashioned revival," I noticed the statement, "There seemed to be a feeling among all that the meeting should have continued at least another week." This leads me to offer the following in my experience hoping it may be helpful to our workers in such meetings, as I believe serious mistakes are often made at this point. When the Lord called me to preach, and said woe if I did not, I thought he meant for me to win souls for him, and as I had been converted at the altar in a red-hot meeting and afterward saw many others, I preached, prayed and urged our people to that end, saw revivals in all my charges, some not very great but others veritable pentecosts. I was often fearful that I made mistakes in management and closing these meetings, so cried to the Lord about it, until finally I prayed Abraham's prayer, "Lord God whereby shall I know,"



and he brought to my mind a possibility and I said, "Do that Lord and then I will know." He did it and from that on I began to use fleeces; although Satan fought me furiously I held on and today that is one way that God answers me so that I have no question concerning my course when the answer is given. I now give two out of a number of instances in which the Lord led me in closing revival meetings.

In my pastorate at Colfax, Wash., after a two-weeks' meeting in which a number professed pardon or purity, the meeting seemed to check and it was thought the work was done, so I put out this test as there had been no response for a couple of nights, "Lord, if the work is done let no one come to the altar, but if you want it to go on send some one to the altar. That will be your answer." After the sermon the call was made and a young man came forward followed by another younger man, and that week proved to be the most resultful in conversions than any previous.

The second occasion to which I refer was at a meeting in Hartline, Wash., Rev. C. C. Curry, pastor. In 1900 I had so broken in health that I was compelled to cease the active work and for about five years was in a noneffective condition, save a little local work. I then asked the Lord if I should return to the effective relation and he said No. Then I said, "Do you want me to help my brethren in their revival work, if so, let some one invite me and give us a pentecostal time." Brother Curry came to me at the close of the next Conference and said he thought he would like me to help him at Hartline. I said, we will pray about it and if that is the Lord's will I will be there. As everything was favorable we began the meeting on Saturday and the meeting swept forward under such power that the next week saw something over 50 professions of either pardon or purity. The meeting seemed to check and the question of closing arose and Brother Curry hesitated lest the interest should cease. After preaching Sunday night, he made the call to which there was no response; then I turned to the pastor and said, "Will you go on?" "I hardly know," was his reply. I then said, "Let us ask the Lord to give us a conversion if you continue." "All right," was his reply. I turned and renewed the invitation when a young man came forward and in a few moments was converted. The meeting continued, and that week not only were there several conversions, but an infidel, and one counted hard-boiled, was converted and had to go 200 miles to recover his parents to their Christian faith whom he had turned away from it. My helping in other meetings resulted in some 300 conversions and sanctifications before I had to quit, so that the meeting was a blessed answer to my call to that work. This has been to me the means of certain action in life, giving certain assurance and leading to achievements that I never would have accomplished; and believe, if our Spirit-filled men would use it they would find it an additional power in their work.

It is so clearly biblical as seen in the history of the different chapters of the Word, that it is a wonder to me that it has not been more definitely dealt with. Consider Moses, Joshua, Samuel, David, Abraham, Jacob, Jonathan, Elijah and Elisha, Gideon, Hezekiah, Isaiah, Christ and much that follows.

R. C. Moter.

#### GAINES, MICH., CAMP.

The twentieth annual camp meeting of the Central Michigan Holiness Association will be held at Gaines, Mich., August 23 to September 1, 1929.

Workers: Rev. George Bennard, of Hermosa Beach, Calif., well known evangelist and hymn writer, will be present the first four days. Rev. Paul Rees, of Detroit, young and effective preacher, will be with us the last six days. Dr. C. W. Butler, our beloved president. Rev. Clara G. Ford, young people's worker. Rev. Ira E. Miller, of Lynn, Mass., will be welcomed again as leader in song. Mrs. Grace B. Heneks, pianist.

Young people's rally and Christian workers' conference, Friday and Saturday, August 23 and 24, 1929.

Special workers will be A. Marion Pratt, Rev. Hugh Townley and Rev. Florence S. Teed.

Services: The first service will be at 10:00 A. M. on Friday, and daily following at 10:30, 2:30 and 7:30 Eastern Standard time. A young people's service daily. Missionary hour, Friday, August 30, 2:30 P. M.

Gaines is easily reached by good roads, being only six miles southeast of Durand in Genesee County. For information or posters write Mrs. Grace Millard, 614 W. Michigan Ave., East Lansing, Michigan.

#### WEDOWEE, ALABAMA.

Dr. Morrison, I greatly enjoyed your address at the Alabama Conference of the M. E. Church at Tarrant City, last fall, and followed you to the street where we had a short talk and you requested me to write you, stating where I had met you. I have been a happy reader of your paper for several years and I know of no paper nor book next to the Bible that so reaches my deep spiritual needs and satisfies. How utterly vain and disappointing are the tons of religious literature coming to our homes that are not only useless but positively misleading. Vain philosophy and science falsely so-called, written apparently for the college bred only, dressed in the occult phraseology of the modernistic schools and as unintelligible to the vast majority of the common people as if it were written in Greek. How helpful when we open the pages of The Herald to see the blessed gospel written in the "language wherein we were born." Then The Herald is clear and true on the doctrine of our beloved Methodism.

When thirty or forty years ago we began a systematic study of the doctrines of our church we were expected to read and pass on Wesley's sermons, Plain Account of Christian Perfection, Fletcher's Checks, Watson's Institutes and numbers of others of like character written and preached by those spiritually endued heroes of the cross under whose power sinners were slain and laid at the foot of the cross till they were notified by the Holy Spirit that their sins were all forgiven, their habit chains loosed and their souls washed in the blood of the Lamb.

John Wesley is seldom referred to today except on education, but The Herald is not ashamed to quote him on conviction, regeneration, witness of the Spirit and sanctification. Our people are hungry for the blessed bread of life, not the vague husks of philosophy that they cannot understand.

A Pastor.

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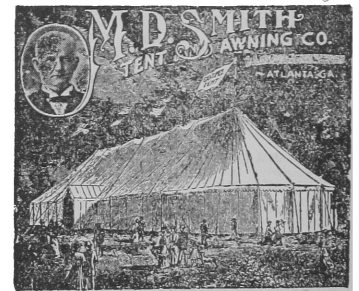
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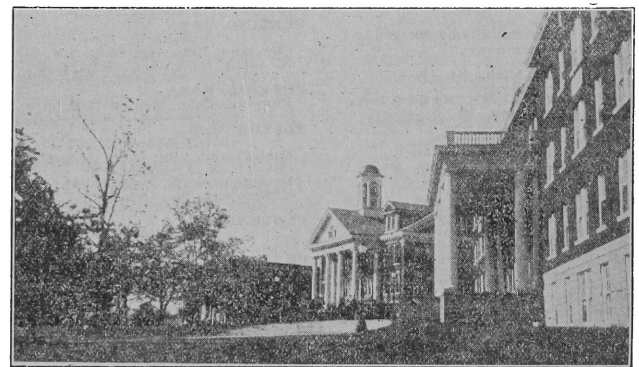
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For Catalog write

Wm. BRANDT HUGHES, Dean.  
WILMORE, KENTUCKY.

## ASBURY THEOLOGICAL SEMINARY

HENRY CLAY MORRISON, D.D., President.

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For Bulletin, address

PRINCIPAL, GEORGE B. BURKHOLDER,  
WILMORE, KENTUCKY.



## EVANGELISTS' SLATES

**ADAMS, T. J.**  
(809 West 6th St., Oklahoma City, Okla.)  
Hodgins, Okla., August 16-Sept. 1.

**ALBRIGHT, J. PAUL AND MARION.**  
(552 Fairfield Ave., Akron, Ohio)

**ALEXANDER, HARRY M.**  
(1012 Howard Ave., Jeffersonville, Ind.)

**ALLEN, ERNEST C. AND WIFE.**  
Open dates for summer and fall in Illinois, Indiana, Ohio and Kentucky.

**ANDERSON, HERBERT J.**  
(The Soldier Evangelist)  
(313 Cedar St., Aitkin, Minn.)

**ALBRIGHT, TILLIE McNUTT.**  
(2218 Tuscarawas St., Canton, Ohio.)  
Richland, N. Y., Aug. 18-Sept. 2.

**ARTHUR, F. E.**  
(249 N. Waller Ave., Chicago, Ill.)

**ASBURY GOSPEL TEAM.**  
(Kirkpatrick, Crouse, Moore, Erny)  
Bridgeport, Ohio, Aug. 21-Sept. 2.  
Chicago, Ill., Sept. 5-12.

**AYCOCK, JARRETTE E.**  
(Bethany, Okla.)

**SABCOCK, C. H.**  
Blackwell, Okla., August 26-Sept. 2.  
Burr Oak, Kan., Sept. 6-15.

**BAIRD, C. E.**  
(399 Hayward Ave., Rochester, N. Y.)

**BELEW, P. P.**  
(Olivet, Ill.)  
Plattsburg, N. Y., Sept. 25-Oct. 13.

**BENNARD, GEORGE.**  
(Hermosa Beach, Calif.)

**BENNETT, W. G. AND RUTH HARRIS BENNETT.**  
Elmdale, Mich., August 21-Sept. 8.

**BEYLER, A. E.**  
(413 North Plum St., Plymouth, Ind.)

**BOWEN, E. E.**  
(Lansing, Mich., Rt. 4)

**BOWMAN EVANGELISTIC PARTY.**  
(Lewistown, Ill.)

**BOX, MR. AND MRS. S. C.**  
(Young People's Workers)  
(4149 Maryland Ave., St. Louis, Mo.)  
Normal, Ill., August 25-Sept. 1.

**BREWER, GRADY.**  
(Evangelist, Singer and Pianist)  
(Elkhart, N. C.)

**BRYMER, ROBERT.**  
(Yamhill, Oregon)

**BUDMAN, ALMA L.**  
Greenville, Tenn., Sept. 5-15.  
Spring Mills, Pa., Sept. 22-Oct. 6.

**BURTON, C. C.**  
(Delmer, Ky.)

**BUSSEY, M. M.**  
(224 W. Palm Ave., Monrovia, Calif.)

**CAIN, W. B.**  
(615 So. Vine St., Wichita, Kan.)

**CALLIS, O. H.**  
(409 N. Lexington Ave., Wilmore, Ky.)  
Rice, Kan., Aug. 21-Sept. 1.

**CANADAY, FRED.**  
(310 W. North Ave., Pittsburgh, Pa.)

**CAREY, A. B.**  
(Beacon, N. Y.)

**CARTER, HAROLD S. C.**  
(Peques, Pa.)

**CAROTHERS, J. L. AND WIFE.**  
(10 N. 15th St., Colorado Springs, Colo.)  
Narwich, Kan., Aug. 25-Sept. 8.  
Alden, Kan., Sept. 22-Oct. 6.

**COLLIER, J. A.**  
(1917 Cedar Ave., Nashville, Tenn.)  
Birmingham, Ala., Aug. 11-Sept. 1.  
Pratts City, Ala., Sept. 8-29.  
Stephenson, Ala., Oct. 1-20.

**COPELAND, H. E.**  
(Oskaloosa, Iowa.)

**COX, F. W.**  
(Lisbon, Ohio)

**COX, STEUBEN D.**  
(1249 N. Holmes St., Indianapolis, Ind.)

**CRAMMOND, PROF. C. C. AND MARGARET.**  
(815 Allegan St., Lansing, Mich.)

**CROFT, CHARLES H.**  
(1302 E. Maple, Enid, Okla.)

**DARNELL, MRS. ESTHER BROWN.**  
(Evangelistic Singer and Personal Worker)  
(1209 7th Ave., Charleston, W. Va.)

**DAVIDSON, OTTO AND WIFE.**  
(Bladenboro, Ohio.)  
Hurlock, Md., Aug. 25-Sept. 8.

**DAVIS, J. W.**  
(Singer—Center, Tex.)  
Corpus Christi, Tex., Aug. 25-Sept. 8.

**DAVIDSON, J. E.**  
(Bladenboro, Ohio)

**DICKERSON, H. N.**  
(2608 Newman St., Ashland, Ky.)  
Amarillo, Tex., Aug. 26-Sept. 8.  
Marcus Hook, Pa., Sept. 29-Oct. 13.  
Delmar, Del., Oct. 14-27.  
Harrington, Del., Oct. 28-Nov. 10.

**DORN, REV. AND MRS. O. O.**  
(Sumter, S. C.)  
Sumter, S. C., Aug. 22-Sept. 8.

**DUNAWAY, C. M.**  
(216 N. Candler St., Decatur, Ga.)  
Fig. N. C., Aug. 8-Sept. 1.  
Louisville, Tenn., Sept. 3-15.  
Thomas, Okla., Sept. 19-24.  
Los Angeles, Calif., Oct. 6-20.

**DUNHAM, ROYAL E.**  
(416 East 9th, Hutchinson, Kan.)

**DUNKUM, W. B. AND WIFE.**  
(1353 Hemlock St., Louisville, Ky.)  
Calamine, Ark., Aug. 30-Sept. 8.  
Lisbon, N. Y., Aug. 14-26.  
Calamine, Ark., Aug. 30-Sept. 8.

**DYE, CHARLES.**  
(4 Rundle Ave., Piqua, Ohio)

**EDWARDS, J. R. AND WIFE.**  
Carmago Camp, August 23-Sept. 1.  
Eliet, Ohio, Sept. 8-22.  
Mt. Vernon, Ohio, Oct. 24-Nov. 10.

**EDIE, G. L.**  
(Song Evangelist)  
(Arlington, Ohio, Rt. 1)

**EISLEY, A. N. AND WIFE.**  
(Black Lick, Pa.)

**EITELGEORGE, W. J.**  
(Song Leader and Soloist)  
(1107 Lawrence Rd. N. E., Canton, Ohio.)  
Cairo, Ga., Sept. 1-29.  
Thomasville, Ga., Oct. 1-20.

**ELLIS, MARY HUBBERT.**  
(704 N. 63rd St. West Phila., Philadelphia, Pennsylvania.)

**ELSNER, THEO. AND WIFE.**  
Brooklyn, N. Y., Aug. 25-Sept. 20.  
Canton, O., Sept. 29-Oct. 13.  
East Liverpool, O., Oct. 17-Nov. 3.  
Columbus, Ohio, Nov. 10-24.  
Rochester, N. Y., Dec. 1-15.

**FAGAN, HARRY L.**  
(52 1/2 Walnut St., Shelby, Ohio)  
(Blind Song Evangelist, and Wife. Singer, pianist and young people's workers)

**FLEMING, JOHN.**  
(Ashland, Ky.)  
Cleveland, Ind., Aug. 23-Sept. 1.  
N. Little Rock, Ark., Sept. 3-15.

**FLEMING, BONA.**  
Florence, Colo., August 30-Sept. 8.

**FLEXON, R. G.**  
(Clarksboro, N. J.)  
Spotsylvania, Va., Aug. 18-Sept. 1.  
Camden, N. J., Sept. 6-22.  
Brushton, N. Y., Sept. 25-Oct. 6.  
McKeesport, Pa., Oct. 13-27.

**FLORENCE, L. O.**  
(Wilmore, Ky.)

**FRANKLIN, EDNA M.—YOUNG, MRS.**  
ELIZABETH, Evangelists.  
(Rt. 6, Maysville, Ky.)

**FRASER, R. G. AND WIFE.**  
(Evangelistic Singers)  
(Piedmont, Okla.)

**FRYE, H. A.**  
(1326 Hurd Ave., Findlay, Ohio)  
Detroit, Mich., Sept. 1-22.

**FRYHOFF, A. J.**  
(Columbus, Ohio)

**FUGETT, C. B.**  
(4812 Williams Ave., Ashland, Ky.)

**GADDIS, TILDEN H.**  
(4805 Ravenna St., Cincinnati, Ohio)  
Winchester, Ind., Aug. 26-Sept. 8.

**GALLAHER, M. R.**  
(110 S. 14th St., Salem, Oregon)

**GALLOWAY, H. W. AND WIFE.**  
(Del Norte, Colo.)

**GEIL, PAUL AND DORA.**  
(Singers and Xylophone Players)  
So. Elliott, Maine, Sept. 15-29.  
Portland, Me., Oct. 6-27.  
Bath, Me., Oct. 30-Nov. 17.  
Columbus, Ohio, Nov. 24-Dec. 8.

**GLEASON, REV. AND MRS. RUFUS H.**  
(607 Marion Ave., S. W., Canton, O.)

**GLENN, J. M.**  
(Young Harris, Ga.)

**GLASCOCK, J. L.**  
(1350 Grace Ave., Cincinnati, Ohio.)

**GREEN, JIM H., (And Sunny South Quartette).**  
(Box 200 Connelly Springs, N. C.)

**GRIMES, E. G.**  
Clarksville, Ill., August 15-Sept. 1.  
Marshfield, Ind., Sept. 8-29.

**GROGG, W. A.**  
(418 24th St., West, Huntington, W. Va.)  
Kincaid Camp, August 30-Sept. 9.

**HAERR, ERNEST J.**  
Columbus, Ohio, Sept. 8-22.  
Laura, Ohio, Oct. 20-Nov. 3.

**HAINES, FLOSSIE.**  
(13708 Claiborne Ave., Cleveland, Ohio)  
(Evangelist and Children's Worker)

**HALLMAN, MR. AND MRS. W. R.**  
(1534 E. 80th St., Chicago, Ill.)

**HAMPE, J. N.**  
(No. 7 Gaskett St., Mt. Washington Sta. P. Bldg.)  
O. Pittsburgh, Pa.)  
Cherry Valley, O., Aug. 23-Sept. 1.  
Cleveland, Ohio, Sept. 7-15.  
Philadelphia, Pa., Sept. 16-22.  
Washington, D. C., Sept. 23-29.

**HAMES, J. M.**  
(14 Maude St., Greer, S. C.)

**HARRIS, E. J.**  
(Song Leader and Children's Worker)

**HARMON, MRS. DELLA C.**  
(Song Evangelist)  
(889 Camden Ave., Columbus, Ohio)

**HARDESTY, S. P.**  
(Song Evangelist and Cornetist)  
(Lynn, Ind.)  
Agar, So. Dak., Aug. 12-Sept. 1.

**HAWK, M. R.**  
(711 Center Ave., Butler, Pa.)

**HENDERSON, REV. AND MRS. T. C.**  
(221 N. Professor St., Oberlin, O.)  
Blackwell, Okla., Aug. 23-Sept. 1.  
Grandfield, Okla., Sept. 6-15.

**HENRICKS, A. O.**  
(1436 E. Washington St., Pasadena, Calif.)  
Bethany, Okla., Aug. 22-Sept. 1.  
Ponca City, Okla., Sept. 4-15.  
Dallas, Texas, Sept. 16-29.

**HEWSON, JOHN E.**  
(127 N. Chester Ave., Indianapolis, Ind.)

**HORN, LUTHER A.**  
(Mobile, Ala.)

Citronelle, Ala., Aug. 25-Sept. 8.  
Walker Springs, Ala., Sept. 10-20.  
Livingston, Ala., Sept. 22-29.  
Summerville, Miss., Oct. 1-13.  
Montgomery, Ala., Oct. 15-27.

**HOWARD, FIELDING T.**  
(198 Timberlake Ave., Erlanger, Ky.)

**HOOVER, L. S.**  
(Tionesta, Pa.)  
Oakland, Ky., Aug. 29-Sept. 8.  
Rockville, Md., Sept. 19-Oct. 13.  
Indianapolis, Ind., Oct. 17-Nov. 3.

**HUNT, JOHN J.**  
(Rt. 3, Media, Pa.)

**HYSELL, HARVEY B.**  
(Box 552, Waycross, Ga.)  
Coal Fork, W. Va., Aug. 22-Sept. 8.  
Chesla, Ga., Sept. 15-20.  
Keyville, Ga., Oct. 2-13.

**IRICK, ALLIE AND EMMA.**  
(Bethany, Okla.)

Poteau, Okla., Aug. 29-Sept. 8.

**JACOBSON, H. O.**  
(830 Minnesota St., Portland, Ore.)

**JOHNSON, ANDREW.**  
(Wilmore, Ky.)  
Millersburg, Ky., Aug. 25-Sept. 5.  
Hickman, Ky., Sept. 8-22.

**JOHNSON, RAY N.**  
(19 E. Madison St., Collingswood, N. J.)  
Delanco, N. J., Aug. 23-Sept. 2.

**JOHNSTON, A. H. AND WIFE.**  
(Song Evangelists)  
(800 Princeton St., Akron, Ohio)  
Hopkins, Mich., Aug. 22-Sept. 1.

**JONES, LUM.**  
(630 W. 9th St., Ada, Okla.)  
Tishomingo, Okla., Sept. 1-15.

**KENNEDY, ROBERT J.**  
(Singer)  
(2315 Modera Ave., Dallas, Texas)  
Roscoe, Tex., Aug. 18-30.

**KENDALL, J. B.**  
(1127 Richmond Road, Lexington, Ky.)  
Hartselle, Ala., Aug. 15-27.

**KINSEY, MR. AND MRS. W. C.**  
(450 So. West 2nd St., Richmond, Ind.)  
(Evangelistic Singers)

**KIRKPATRICK, H. M.**  
(709 Carlyle St., Akron, Ohio.)

**KLINE, FREEMAN S.**  
(230 Fifth Ave., Troy, N. Y.)

**KNAPP, J. F.**  
(Box 99, Cincinnati, Ohio)  
Wallaston, Mass., Sept. 1-Nov. 1.

**KULP, GEORGE B.**  
(4 Grandview Ct., Battle Creek, Mich.)  
Lewistown, Pa., Nov. 3-13.

**LEWIS, JOS. H.**  
(Wilmore, Ky.)  
Curry, Ky., Aug. 26-Sept. 8.  
Burning Fork, Ky., Sept. 8-22.

**LEWIS, M. V.**  
(Song Evangelist)  
(Wilmore, Ky.)  
Fig. N. C., August 12-Sept. 1.

**LIDDELL, T. T.**  
(6121 Ellis Ave., Chicago, Ill.)

**LINN, REV. JACK AND WIFE.**  
(Oregon, Wis.)

**LINCUM, F.**  
(412 W. Jefferson St., Gary, Ind.)  
Union City, Ind., Aug. 25-Sept. 8.  
Attica, Ind., Sept. 15-29.  
Melrose Park, Ill., Oct. 6-20.  
Seattle, Wash., Oct. 27-Nov. 10.

**LOPER, J. NORRIS, FRY, WILBUR H.**  
(Stratton, Miss.)  
Sandersville, Miss., Aug. 19-Sept. 1.

**LONG, J. OWEN.**  
(Singing Evangelist)  
(Harrisonburg, Va.)

**LOVELESS, W. W.**  
(London, Ohio)  
Waterloo, Ohio, Sept. 6-22.

**LOWELL, B. A.**  
(Rt. 1, Root, B. F. Moss, Jr.)  
Jackson, Wyo., Sept. 1-8.

**LUDWIG, THEO. AND MINNIE E.**  
(772 N. Euclid Ave., St. Louis, Mo.)

**MCBRIDE, J. B.**  
(412 Arlington Drive, Pasadena, Calif.)  
Ranch Grove, Ark., Aug. 27-Sept. 8.  
Mahaska, Kan., Sept. 15-29.  
Mt. Sterling, Ky., Oct. 6-20.

**MCCHIE, ANNA E.**  
(280 S. Firestone Blvd., Akron, O.)

**McKIE, MARK S.**  
(Holt, Michigan)

**McNEESE, H. J.**  
(New Brighton, Pa.)

**MANLY, IRVIN B.**  
(401 Cosmos Street, Houston, Tex)

**MATHIS, I. C.**  
(2923 Troost Ave., Kansas City, Mo.)  
Oakland City, Ind., Aug. 23-Sept. 1.  
Cape May, N. J., Sept. 6-15.

**MAWSON, RUSSELL K.**  
(Singer and Pianist)  
(202 N. Lexington Ave., Wilmore, Ky.)

**MAXWELL, SAM.**  
Morgantown, N. C., August 18-Sept. 2.  
Wentworth, N. C., Sept. 2-16.

**MILBY, E. O.**  
(Song Evangelist, Greensburg, Ky.)  
Normal, Ill., Aug. 23-Sept. 1.  
Flovilla, Ga., Aug. 8-15.

**MILLER, REV. AND MRS. F. E.**  
(Lowville, N. Y.)

**MINGLEDORFF, O. G.**  
(Blackshear, Ga.)  
Yakima, Wash., August 29-Sept. 8.

**NORRIS, JOHN.**  
(1001 Cooper St., Camden, N. J.)

**OWEN, JOHN F.**  
(Taylor University, Upland, Indiana)  
Circleville, O., Aug. 23-Sept. 1.  
Eric, Pa., Sept. 2-15.  
Rochester, Pa., Sept. 28-Oct. 20.

**PARKER, J. R.**  
(415 N. Lexington Ave., Wilmore, Ky.)  
Jonesville, Ky., Aug. 19-Sept. 1.

**PATZSCH, EDDIE E.**  
(Song Evangelist)  
(624 Oak St., East Liverpool, O.)  
Hammondsville, Ohio, Sept. 1-15.

**POCOCK, B. H.**  
Cleveland, Ohio, Aug. 28-Sept. 1.

**POLLITT, S. H.**  
(Amelia, Ohio)  
Salvisa, Ky., August 15-September 1.

**QUINN, IMOGENE.**  
(909 N. Tuxedo St., Indianapolis, Ind.)

**RAYL, C. H.**  
(Evangelistic Singer)  
(413 E. 25th St., Huntington, W. Va.)

**REDMON, J. E. AND ADA.**  
(1049 King Ave., Indianapolis, Ind.)  
California, Ky., Aug. 30-Sept. 8.

**REED, LAWRENCE.**  
(Damascus, Ohio)  
Circleville, O., Aug. 21-Sept. 1.

**REID, J. V.**  
(2912 Meadowbrook Drive, Ft. Worth, Texas)  
Zwolle, La., Sept. 8-20.  
Leesville, La., Sept. 22-Oct. 6.  
Sulphur, La., Oct. 8-20.

**REES, PAUL S.**  
(2014 W. Hancock, Detroit, Mich.)  
Gaines, Mich., August 30-Sept. 8.

**RICE, LEWIS J. AND EDYTHE**  
Columbus, Ohio, Aug. 28-Sept. 1.  
Ashland, Ky., Sept. 4-8.

**RIGGS, HELEN G.—BONINE, GRACE O.**  
(Vandalia, Mich.)

**RING, O. F.**  
(724 9th Ave., New Brighton, Pa.)

**ROBERTS, T. F.**  
(321 Bellevue St., Wilmore, Ky.)

**ROBERTS, C. PRESTON.**  
(713 College Ave., Des Moines, Ia.)

**ROOD, PERRY.**  
(Middleport, Ohio.)  
Columbus, Ohio, Aug. 28-Sept. 1.  
Boone, Iowa, Sept. 29-Oct. 27.  
Olney, Ill., Oct. 29-Nov. 10.

**ROOD, DWIGHT A.**  
(Vermontville, Mich.)

**RUSSELL, MAE.**  
(Morriton, Ark.)

**ST. CLAIR, FRED.**  
Bessemer, Ala., July 28-Sept. 1.

**SANFORD, E. L.**  
(202 Eugman Ave., Lexington, Ky.)

**SHAW, BLISH R., AND MARY.**  
(1261 Nurdyke Ave., Indianapolis, Ind.)

**SHANK, MR. AND MRS. R. A.**  
(191 No. Ogden Ave., Columbus, Ohio.)

**SHARROW, C. E., AND NEVA B.**  
(1322 W. Monroe St., Decatur, Ind.)

**SHELHAMER, F. E.**  
(5419 Bushnell Way, Los Angeles, Calif.)  
Huntington, W. Va., Sept. 1-15.

**SHELHAMER, MRS. JULIA A.**  
(5419 Bushnell Way, Los Angeles, Calif.)  
Huntington, W. Va., Sept. 1-15.

**SMITH, BUDDY JEFF.**  
(135 Henderson, Hot Springs, Ark.)

**SPARKS, BURL.**  
(Song Evangelist)  
(Seymour, Ind.)

**SPELL, C. K.**  
(Kirbyville, Tex.)

**SURBROOK, W. L. AND WIFE.**  
(Kingswood, Ky.)  
Hopkins, Mich., Aug. 23-Sept. 1.  
Kingswood, Ky., Sept. 1-8.

**SWEETEN, HOWARD W.**  
(Ashlev, Ill.)  
Richland, N. Y., Aug. 21-Sept. 2.



**THE LAMP EVANGELISTIC PARTY.**  
Springerton, Ill., Sept. 8-22.

**TEETS, OIDA B.**  
(Aurora, W. Va.)

**THOMAS, W. E.**  
Franklin, Ky., August 27-Sept. 11.  
Tompkinsville, Ky., Sept. 13-27.

**THORNTON, R. A. AND WIFE.**  
(Hattiesburg, Miss.)

**UTHE, W. F.**  
(Singing and Preaching Evangelist)  
(416 S. Broadway, Watertown, S. D.)

**VANDERSALL, W. A.**  
(Findlay, O.)

**VANDALL, N. B.**  
(303 Brittan Rd., Akron, Ohio)  
(Song Evangelist)

**VAYHINGER, M.**  
(Upland, Indiana)  
Rushville, Ind., Sept. 17-23.  
Titusville, Pa., Sept. 24-Oct. 13.  
Salisbury Center, N. Y., 20-Nov. 10.  
Scio, N. Y., Nov. 21-Dec. 15.

**WELSH, H. W.**  
(Olivet Ill.)

**WELLS, KENNETH AND EUNICE.**  
(Taylor University, Upland, Ind.)  
Bethany, Okla., Aug. 23-Sept. 1.  
Newton, Kan., Sept. 5-15.

**WHITE, MR. AND MRS. PAUL.**  
(Singing Evangelists and Musicians)  
(Box 204, Highland Park, Ill.)

**WHITCOMB, A. L.**  
(221 Euclid Ave., Long Beach, Cal.)  
Normal, Ill., Aug. 23-Sept. 1.  
Greenville, Tenn., Sept. 5-15.

**WILDER, W. RAYMOND.**  
(Song Evangelist)  
(Wilmore, Ky.)

**WILSON, D. E.**  
(557 State St., Binghamton, N. Y.)  
Charleston, Ill., Aug. 23-Sept. 1.  
Athens, Pa., Sept. 2-13.  
Napoleon, Ohio, Sept. 18-29.  
Allentown, Pa., Oct. 3-13.  
Marion, O., Oct. 13-Dec. 1.  
Anderson, Ind., Dec. 5-22.

**WILCOX, PEARL E.**  
(Song Evangelist)  
(Stockport, Ohio)

**WILLIAMS, L. E.**  
(Wilmore, Ky.)  
Open—August 20-Sept. 1.  
Winchester, Ky., Sept. 2-8.

**WILLIAMS, FRED G.**  
(11916 Beulah Ave., N. E., Cleveland, O.)

**WIREMAN, C. L.**  
(717 Scott Blvd., Covington, Ky.)  
Alexandria, Ky., Aug. 20-Sept. 2.  
Winchester, Ky., Sept. 4-7.  
Open dates, Sept. 8-21.

**WISEMAN, P.**  
(910 Bank St., Ottawa, Canada)  
Delanco, N. J., Aug. 24-Sept. 2.

**WOOD, E. E.**  
(726 John Street, Jackson, Mich.)

**Camp Meeting Calendar**

**FLORIDA.**  
Orlando, Fla., Feb. 27-March 9, 1930.  
Workers: Rev. H. C. Morrison, D.D., and  
Rev. Joseph H. Smith. Prof. Kenneth  
Wells and wife will have charge of the  
music. Address: Rev. E. C. Willis, Box  
1944, Orlando, Florida.

**ILLINOIS.**  
Springerton, Ill., August 29-Sept. 9.  
Workers: Rev. W. R. Cain and Rev. C. E.  
Toney and wife. Prof. B. D. Sutton and  
wife, song leaders. Frank Doerner, Norris  
City, Ill., Sec.  
Normal, Ill., Aug. 23-Sept. 1. Workers:  
Rev. A. L. Whitcomb, Rev. C. B. Fugett,  
Miss C. E. Cooley, children's worker. E. C.  
Mihy, song leader. President, Mrs. Della  
B. Stretch. Address: Mrs. Bertha C. Ash-  
brook, Sec., 451 West Allen St., Spring-  
field, Ill.

**INDIANA.**  
Oakland City, Ind., August 23-Sept. 2.  
Workers: Rev. Mathis, Earl Dulany.  
Song evangelists, Rev. Schell and wife.  
Write Mrs. Maud Yeager, 519 East Broad-  
way, Princeton, Ind.

**KANSAS.**  
Rice, Kan., August 21-Sept. 1. Workers:  
Rev. and Mrs. O. L. Ellis, assisted by  
other talent and local help. Address E. L.  
Henderson, Sec., Rice, Kan.

**KENTUCKY.**  
Carthage Ky., August 30-Sept. 18. Work-  
ers: Rev. Mattie Wines, Rev. J. E. and  
Ada Redmon, Rev. Horace A. Booker.  
Write J. R. Boone, Pres., California, Ky.  
Lawson, Ky., August 23-Sept. 1. Work-  
ers: Revs. W. C. McIntire, C. R. Vincent.  
Music in charge of Mt. Carmel workers;  
pianist, John McIntire. Miss Mary Van-  
diver, Sec., Lawson, Breathitt Co., Ky.

**MASSACHUSETTS.**  
North Reading, Mass., August 31-Sept. 2.  
The workers from among the  
young preachers and singers of the Dis-  
trict. For information write Rev. L. B.  
Byron Dist. Pres. Livermore Falls Maine.

**MICHIGAN.**  
Bellaire, Mich., August 21-Sept. 1. Revs.  
Zike, Myers and party will have charge  
For information write Rev. A. W. Baker,  
Secretary, Bellaire, Mich.  
Gaines, Mich., August 23-Sept. 1. Work-  
ers: Rev. Paul Rees, Dr. H. C. Morrison,  
(provided he is able) Rev. Ira E. Miller,  
Rev. Clara G. Ford, Dr. C. W. Butler,  
Mrs. Grace B. Heneck and others. Write  
to Mrs. Grace Millard, Sec., 614 W. Mich.  
Ave., East Lansing, Mich.  
Hopkins, Mich., Aug. 22-Sept. 1. Work-  
ers: Rev. T. M. Anderson, Rev. W. L.  
Surbrook. Mrs. Julia Shelhamer in charge

of children and young people. Mr. and  
Mrs. A. H. Johnston, in charge of music.  
Miss Lillian Scott, pianist. Write Dr. L.  
E. Heasley, Secretary, Grand Rapids,  
Mich.

**MISSOURI.**  
Mt. Zion Camp (Ava, Mo.) Aug. 29-Sept.  
8. Workers: Rev. F. L. Spindler, Long-  
mont, Colo., Rev. I. W. Buchanan, Ava,  
Mo., and others. Mrs. J. S. Wallace, Sec.,  
Ava, Mo., Route 1.

**NEW JERSEY.**  
Erma, N. J., Sept. 1-5. Workers: Rev.  
J. C. Mathis, Rev. G. Howard Rowe and  
Wife. Write Earl Woolson, Cape May,  
R. D., N. J.

Local Preacher's Holiness Camp Meet-  
ing, Delanco, N. J., August 23-Sept. 2.  
Workers: Rev. Rob. N. Johnson, Rev.  
Peter Wiseman, Special singers. Male  
Quartette. Orchestra.

**NEW YORK.**  
Richland, N. Y., August 19-Sept. 3.  
Workers: F. W. Saffield, F. E. Arthur,  
H. W. Sweeten, Tillie Albright, Mrs. F.  
W. Saffield, leader in song. S. G. Haskins,  
pianist. Ida E. Bishop, children's meeting.  
Address: Rev. G. N. Buell, Sec., Sandy  
Creek, N. Y.

**OHIO.**  
Circleville, Ohio, August 22-Sept. 1.  
Workers: Dr. John Owen, Rev. Law-  
rence Reed, Rev. Charles Slater, E. A.  
Keaton, Sec., 481 N. High St., Chillicothe,  
Ohio.

**OKLAHOMA.**  
Enid, Okla., August 23-Sept. 1. Workers:  
Rollo D. Wise, evangelist, Arthur Calhoun,  
song leader. John E. McGraw, Sec.  
Blackwell, Okla., Aug. 22-Sept. 2. Work-  
ers: Rev. C. H. Babcock, Rev. T. C. Hen-  
derson, and Rev. Floyd Nixon, song lead-  
er. Write to Mrs. A. L. Wright, 307 E.  
College, Blackwell, Okla.  
Thomas, Okla., Sept. 19-29. Workers:  
Rev. C. M. Dunaway, evangelist, Mr. and  
Mrs. Ben Sutton, song leaders. Address  
Miss Anna Kraybill, Sec.

**TENNESSEE.**  
Louisville, Tenn., September 1-15. Work-  
ers: C. M. Dunaway, H. A. Forester, Mrs.  
H. A. Forester, song leader and soloist.  
Miss Flora Alfred, pianist. Mrs. Walter  
Fouche, Secretary.  
Greenville, Tenn., Sept. 5-15. Workers:  
Rev. A. L. King, Miss Alma L. Bud-  
man and Miss Pearl Wilcox, song leaders.  
Write Mrs. Flora Willis, Sec., Greene-  
ville, Tenn.

**VIRGINIA.**  
Salem, Va., August 30-Sept. 8. Workers:  
Rev. Joseph Owen, Rev. Harry Woods,  
Rev. and Mrs. E. O. Rice, Mrs. Georgie  
Bruffeyminter, 14 years a missionary in  
China. Bro. C. P. Gossett, song leader.  
Mrs. J. B. Camden, Treasurer.  
Locust Grove, Va., August 22-Sept. 1.  
Workers: Rev. W. C. Diggs, Rev. H. A.  
Frederick. For information write Mrs.  
Lillie R. Bowles, Sec., Locust Grove, Va.  
Spotsylvania, Va., August 18-Sept. 1.  
Workers: Rev. E. G. King, Rev. W. L.  
King, Rev. G. B. King, Rev. Bessie B. Lar-  
kin, Rev. W. J. McLaughlin, Rev. J. W.  
Heckman. Miss Winnie Thompson, Violin-  
ist, Rev. E. C. Hoey, Pianist. Mrs. W.  
L. King, Mrs. G. B. King, Merton Steel-  
man, Children's Meetings. Write Mrs.  
Bertie K. Andrews, Sec., Spotsylvania, Va.

**SUFFERING SAVIOR.**

O suffering Savior on the Cross,  
My soul bends low in love to Thee,  
I kneel in adoration—lost  
To see Thee there in pain for me.

O dying Christ, I worship Thee,  
What shame and anguish Thou hast  
known,  
Thy hands and feet were pierced for  
me,  
That for my sins Thou might'st  
atone.

'Tis finished now the Christ hath died,  
The Sacrifice for sin is slain,  
The Son of God is crucified,  
Redemption's won through Jesus'  
name.

O Savior, Jesus, Wondrous Lord,  
Redeemer, Prophet, Priest and  
King,  
Let all the earth Thy name adore  
Thy praises and Thy glory sing.

How may I thank Thee gracious Lord,  
For suffering thus upon the tree  
With tongue of fire I'll preach Thy  
Word,  
Thou Son of man who died for me.  
Rev. C. B. Keast, S.T.B.

**DELIVERED FROM THE POWERS  
OF DARKNESS.**  
"O magnify the Lord with me, and  
let us exalt his name together. I  
sought the Lord, and he heard me, and  
delivered me from all my fears."  
(Ps. 34:3, 4). In the first text of  
scripture the attitude of the heart to-  
wards God is revealed and in the sec-  
ond scripture the reason for thanks-

giving is made known. The Psalmist  
sought the Lord and experienced a  
gracious deliverance, and in these  
heights of ecstasy cries out for others  
to unite with him in praising God.  
My object in writing this testimony is  
that those who have shared my bur-  
dens and sorrows may now rejoice in  
my glorious deliverance which God  
alone has wrought.

About twenty years ago I came in  
touch with the Christian and Mission-  
ary Alliance through Rev. and Mrs.  
R. A. Forrest, of Toccoa, Ga., and  
Miss Lucy Jones of South China, while  
they were conducting a missionary  
convention in Lumberton, N. C. Al-  
though a score of years has passed, I  
have never forgotten their happy  
faces and their deep abounding joy.  
Though converted only a short time,  
still I had a heaven-born desire to en-  
ter the Lord's service. In 1912 the  
Lord opened the way for me to attend  
the Toccoa Falls Institute, Toccoa,  
Ga., in 1913-14 the Boone Biblical Col-  
lege, Boone, Ia., and in 1915, Nyack,  
N. Y. For the past thirteen and one-  
half years I have had the joy of la-  
boring in the eastern district of the  
Christian and Missionary Alliance un-  
der Rev. G. V. Brown, District Super-  
intendent. During this period of time  
I failed to observe the Master's words,  
"Come apart and rest awhile." Al-  
low me to give a word of warning to  
ministers and Christian workers: I  
believe the Lord intended that we  
should rest one day a week. A year  
or so before the break came I was  
very nervous and had I obeyed and  
used good judgment, I might have  
saved myself untold suffering. Last  
August I completely collapsed and  
was affected in body, soul and mind.  
After a few week's suffering both  
mentally and spiritually at home, I  
was admitted to a hospital where I  
remained for six months and gradual-  
ly grew worse. In the first stage of  
the attack I questioned my sanctifica-  
tion, and later my conversion. Awful  
darkness prevailed, and the joy of the  
Lord which had been mine for twenty  
years left me; his face was hidden, his  
voice was silent. For many weeks I  
sat with my face to the wall and com-  
muned with my heart and at last de-  
cided, saved or lost, heaven or hell, I  
would praise the Lord. Gathering a  
number of the patients about me, we  
began singing gospel songs. Many  
Christians were praying for me to be  
cured, although I was considered one  
of the worst cases of the hundreds in  
the hospital. The doctors held out  
little or no hope of my recovery. In  
Acts 10:38 we read, "God anointed  
Jesus of Nazareth with the Holy  
Ghost and power; who went about do-  
ing good, and healing all that were  
oppressed of the Devil; for God was  
with him." The Lord is still healing  
and delivering from the enemy's pow-  
er. "Jesus was manifested that he  
might destroy the works of the Devil."  
Praise his name. I trust this word of  
testimony will be used to glorify our  
heavenly Father; will encourage  
Christians everywhere to pray more  
earnestly for the oppressed, and also  
will help the oppressed ones to still  
trust the Lord in their most difficult  
trials. Since returning home on  
March 6th, I have had the joy of again  
proclaiming the unsearchable riches  
of Christ. If desired, I will be glad  
to visit any church and tell more fully  
what God hath wrought.

Mrs. Broadwell joins with me in  
thanking all those who have shared  
our burdens by prayer and gifts.  
A few days before leaving the hos-

pital, at the close of a season of pray-  
er, the joy of the Lord flooded my  
soul, the Holy Ghost began singing in  
my heart, and without any effort on  
my part the words and melody for a  
new song were inspired within me.  
Taking my pencil I jotted it down.  
"Speaking to yourselves in psalms,  
and hymns, and spiritual songs, sing-  
ing and making melody in your heart  
to the Lord." (Eph. 5:19).

Mr. Broadwell.

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